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Abuse of refugee policy becoming a Canadian headache

Marian Van Til

MONTREAL, P.Q. — The huge influx of refugees into Canada in the last few months is causing major headaches for Employment and Immigration Minister Benoit Bouchard and other Canadians seeking to help refugees.

In a mere 10-day period spanning the end of December to the first few days of this month, 370 refugee claimants crossed into Canada by bus from New York and Vermont. Of those, 70 per cent are from El Salvador and the rest are from Guatemala. In the same period, 175 Chileans arrived at Montreal's Mirabel airport, with smaller numbers of Iranians, Sri Lankans, Ghanaians and Lebanese.

The number of people from Turkey seeking refugee status has swelled to 2,000 a month since September.

Friend of the homeless?

Canada is seen as a friend by refugee claimants because of its long-time "open-door" policy. In fact, on November 11 of last year, the United Nations Nansen Medal for 1986 was awarded to the Canadian people for "outstanding achievements attained for refugees ... by individuals, groups, organizations and authorities belonging to a broad political, linguistic, cultural, social and religious spectrum ...." The Canadian people's "humanitarian impulse ... and persistent solidarity with the most needy" was also cited. (The award was named after Dr. Fridtjof Nansen, a Norwegian pioneer in

Continued on page 4 ...

Guatemalan refugees.

Thinkbit

Husband at mealtime: "I don't mean to complain about 'leftovers,' but I've already said grace for this meal three times."

From: a Howard Stringer cartoon

Calvinist Contact

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Social responsibility must replace welfare dependency

Margaret Griffioen

TORONTO, Ont. — The time is long overdue for fostering an economic system which will include social goals as an integral part of its strategy — a socio-economic order where people matter, says Citizens for Public Justice (CPJ).

In a November 1986 brief to the Ontario Social Assistance Review Committee, CPJ called for a "social trampoline" to enable poor people to escape from the poverty trap rather than continuing to provide them with a social "safety net." CPJ called for more equitable social assistance policies including a Guaranteed Adequate Annual Income, community services, social support programs and proper employment policies. (Currently CPJ is discussing these proposals and others found in their Social Development and Job Creation Fund proposal with members of the Mulroney Government.)

A new government social assistance framework

"For too long social policy in ... Canada has been relegated to the sidelines. Its basic focus has been on picking up the pieces of the lives made redundant by our single-minded production and consumption system — a system that never stops to look back at the trail of polluted waterways, broken communities, injured workers, neglected children and cast-off senior citizens it leaves in its wake," says CPJ.

"Governments should also recognize the role of non-governmental organizations (NGOs) in addressing poverty and related problems, according to CPJ. "Governments should not supplant associations and communities within society, but whenever possible should allow and enable non-governmental

Continued on page 4 ...

Consumer complaints in 1986

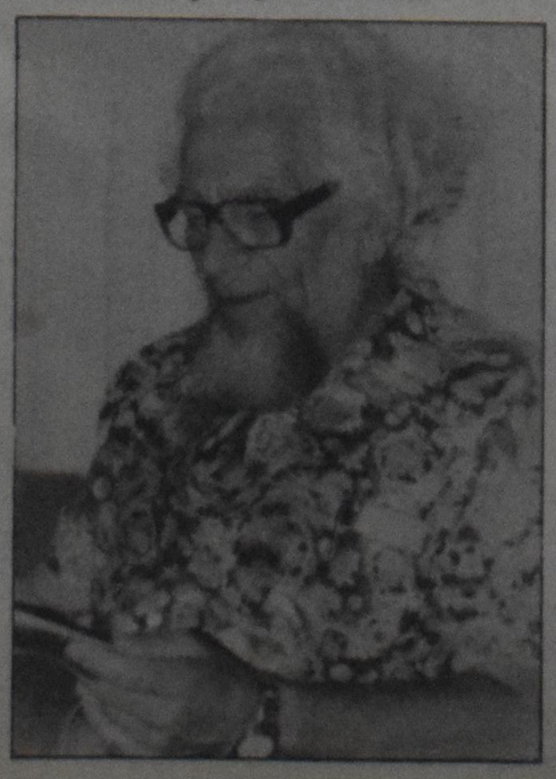
TORONTO, Ont. (Ontario Ministry of Consumer and Commercial Relations) — Fitness clubs, used cars and talent agencies were among the top 10 consumer concerns of 1986, according to Dave Mitchell, director of consumer services at the Ministry of Consumer and Commercial Relations.

Although shoddy work and excessive prices for home and car repairs continued to draw the largest number of complaints, 10 other trouble trends were:

1. Fitness Clubs — Consumers were left with worthless long-term memberships when fitness clubs went bankrupt. Mitchell advises consumers to avoid signing long-term contracts.
2. Used cars — Cars that weren't so gently used as their sellers claimed were a continuing source of consumer woes. "Make sure you're dealing with a reputable seller, especially if you're buying through a classified ad," warns Mitchell.
3. Talent and modelling agencies — Promises of fame and fortune lured many consumers into paying big money to agencies that could not deliver the jobs or photographs that were promised. "Investigate the track record of the business and verify in advance any promises that are made."
4. Cottages — Vacation dream homes turned into nightmares when consumers paid for cottages that were never built. "Don't pay more than a small deposit, unless the money is being held in trust."
5. Furnace cleaning — When the "gas company" called, many consumers thought they were dealing with their regular utility company and ended up paying too much for cleaning and often unnecessary repairs. "Know who you're dealing with, especially when you're making arrangements over the telephone."
6. Vacuum cleaners — Excited by the prospect of winning a contest, many consumers yielded to high-pressure sales tactics and bought over-priced compact vacuum cleaners. "Shop around" advises Mitchell.
7. Get-rich-quick seminars — Although real estate seminars declined in popularity this year, many people paid hundreds of dollars for seminars and books on running small businesses. Again, know who you're dealing with."
8. Furniture — Consumers who paid the full price for furniture sometimes found the goods were never delivered because the company had gone out of business. "Pay only a small deposit until the furniture arrives," cautions Mitchell.
9. Used-car warranties — Warranties that weren't underwritten by insurance companies often turned out to be worthless pieces of paper. "If an insurance company is not involved, there's no guarantee the warranty will cover your repairs," said Mitchell.
10. Financing finagles — Many consumers didn't realize that the "discount" financing terms would expire before the goods were delivered. Complex terms dazzled many others into thinking they were paying low interest when they were actually being hit with above-market rates. Never agree to financing unless you can calculate — and afford — the total annual interest payments."

Kooistra stops looking in rearview mirror

This issue concludes the seven-part series by Dr. Rem Kooistra entitled "A look in the rearview mirror." The first instalment appeared in the Nov. 14, 1986, issue of *Calvinist Contact*. The articles were developed from a speech given at the Oct. 28 rendezvous in Holland Christian Homes, Brampton, of Christian Reformed ministers and wives who at one time served congregations in The Netherlands. A kind of "dominees" club, one might say. (Where do Americans get the "dominie" spelling from?)



In his series of articles Kooistra has taken a look at developments in the Christian Reformed Church since immigrant pastors arrived in Canada. In his later articles he continually asked the question "How is the CRC doing?" The CRC has grown dear to the immigrants. "For her our tears shall fall." Read the final instalment in this issue. Perhaps at a later time you can study the whole series in greater depth.

BW

In this issue:

Dirk Brinkman answers C.C.'s call to discuss the Shapiro Report . . . p.9
In many countries women are still suffering sexual mutilation in the name of religion p.10
A young boy has an interesting parent/teacher night. Short story by John Oosterdag p.11

Calvinist Contact

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Editorial

When hockey players clothe themselves with violence

I have three reasons for writing about hockey violence. One, I'm a Canadian and am, therefore, identified with that 20-minute brawl between the Canadians and the Russians at the world junior championship series in Czechoslovakia. Two, I'm a member of the Christian Reformed Church and am thereby involved in a bench-clearing incident that closed off the church league championship games in Brampton, Ontario, on New Year's day. Three, I'm a parent and am for that reason connected with a penalty-filled game that my son played in a week ago in St. Catharines, Ontario.

Hockey and fisticuffs go together, apparently. Things that are frowned upon in the streets and homes, are permitted in hockey arenas. If I were to knock an usher down for accidentially tripping me on the way into church, I would probably be considered a terribly immature person. On ice that behaviour is considered honourable. If you were to slap someone across the ankles with a broomstick for wandering into your kitchen crease, you would be hauled into court for assault. Not so in the ice palaces of Canada.

Having a church league should make a lot of difference, you say. I'm sure it does. Penalties are handed out for swearing, I'm told. But, when it comes down to the actual practice of playing the game, we do it the secular way. We play contact hockey, because that's the way to play it. No contact is fine for soccer, but not for hockey. If the goalie is attacked by an opponent, other team members have to get involved in the fight because you simply have to protect your goalie. Nobody dares question that hockey policy. It's a principle. It is the perfect alibi for clearing the bench.

And it's important to determine who started it all, because what follows after the first disdemeanor is no one's fault anymore. If we could only establish that it was a Russian player who provoked a Canadian player, that would clear our national conscience in one sweep. And was it Drayton or Holland Marsh that initiated the bench clearing in the church league final? Either one will clear the other. Naw, it's the referees who are to blame. You can be sure of that. How can people be expected to keep from fighting if the rules are poorly enforced?

I never realized that Psalm 73 was talking about hockey players when it says,

Their bodies are healthy and strong ...
Therefore pride is their necklace;
They clothe themselves with violence.
They scoff and speak with malice.

Personally, I think the concept of the game should be re-examined. One rule of thumb should be: if you're not doing it for the fun anymore, you shouldn't do it. Another criterion: if the whole group does not benefit from the game, it should be canned and all helmets should be hung over hockey sticks in the graveyards of the nation as proper memorials for a game that succumbed in the battle of good over evil.

Guest Editorial

Communicating the faith in a pagan world

It is no longer easy to be a Christian. We are a minority in our society, and minorities are often made marginal people. Sure, society in general has remained religious, but the content of that religion has changed. Today's religion is natural and relative. That means that the triune and supernatural God is no longer at the centre of our thoughts. The centre of our religion is man and his environment. What counts above all in our laws, our attitudes and our priorities are the rights of each person and the protection of nature. These things are not bad in themselves, but they are presently deified; they have replaced God.

At the same time, popular religion is relative. Said in another way, there are no longer absolute truths above our laws and human philosophies. There are all kinds of truths. The result is that our laws are now not founded on divine and eternal values, but on facts, which have been baptized values. The dominant value becomes that which is accepted by the majority, but it remains relative. It's but a value of the moment. It'll change, because when everything is true, nothing is true.

As for the Christian, it is evident that we must wake up! We must find modern means to communicate the Christian faith. We don't live in a Christian world, but in a world where the dominant religion is pagan. The great danger for us, however, is that in wanting to communicate better our faith, we have changed the doctrine at the same time that we have changed the style of presentation. We work on our style in order that our doctrines may appear more acceptable lest we spend much time defending the points of our belief which seem to be in conflict with pagan thoughts. The result might be that we will simply no longer speak about truths which shock our world.

Well then, how can we better communicate the message of the gospel to our more and more pagan generation without compromising the biblical faith? It's simple. By following the example of the apostles in their pagan culture. Speak the truth!

(An editorial in *Parole,* November 1986, by J.G. Zoellner. Translated from the French by B.W.)

Letters

To Mr. A.E. Tigchelaar, Sr., President and Founder of CLOOT

Dear President:

I feel greatly honoured by your offer to accept me as a member of your "ancient and honourable society of the CLOOT" (Canadian League of Old Old-Timers). Being only a newcomer, your friendliness is beyond measure.

Let me also assure you that I am sorry that I have hurt you and the members of your society. My statement was indeed too sweeping. I should have added the words "in general." Please, accept my apologies. Your letter reminded me of Ps. 141:5: "Let a good man strike or rebuke me in kindness."

Yet, if you, Mr. President, insist on knowing what happened to us "greenhorns," sometimes (not all the time), I may refer you to the letter from Kelowna, B.C., response no. 42, in C.C. of January 2.

But, let bygones be bygones. I would rather look to the future. I am eager to participate in your meetings.

Yet, before I do so, allow me to make one humble request. I have some difficulty with the name of your society. To my "newcomer's" ear it spells a word in Dutch which my mother would not permit us to use. And I never did. The name CLOOT seems — unintentionally, no doubt — to be somewhat "rude," and you — Old Old-Timers — deserve something better.

With my kindest regards,
your friend and one-time colleague,
Rem Kooistra,
Waterloo, Ontario

Memory of flying tails helped

Stan de Jong's article "Kooij's Assembly Packs Roy Thompson Hall" prompted me to write and give my nod of agreement with him. He said it all.

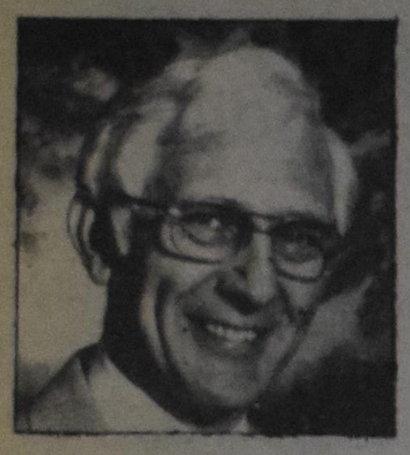
The length of the concert, I agree was too long, and I say this in the light of the fact that we arrived home in Barrie at 4 a.m.

Our bus, filled with young and old, broke down on the Don Valley Parkway, leaving us stranded. However, our heads were filled with music and remembering the flying tails of Mr. Kooij made the waiting go faster. Truly an unforgettable evening.

I enjoy reading *Calvinist Contact.*

Theresa Vander Meulen,
Barrie, Ontario

SKYLIGHTS/WILLIAM R. RANG



You and I, we are the winter landscape. It looks uninviting and barren. And it's bitterly cold.

Winter scene

A winter landscape can be breathtaking. A few weeks ago I left home early on a Sunday morning in order to conduct a service in a country church. During the night some fresh snow had fallen. As I drove over deserted country roads, the sun came out in all of its splendour. It made the snow reflect its power and brightness. Yet when I stepped out of the car to remove some snow from a roadsign so that I could orient myself better, I realized that it was still bitterly cold.

A little over an hour later I was on my way home again. The snow had by and large disappeared. It wasn't so cold anymore.

You and I are that cold earth. Frozen solid, yes. Unresponsive to things that must grow, unwelcome to the birds that search for food. That's the way we are by nature. We confess that we were conceived and born in sin, even though every time we look into a mirror we're quite pleased with ourselves. We have the decor of friendliness about us, and the twinkle in our eyes is supposed to indicate that we are a responsive, compassionate, and decent lot. It's a winter dream, though. You and I, we are the winter landscape. It looks uninviting and barren. And it is bitterly cold.

The Sun needs to come out on our landscape. It will put it all aglow. The snow will melt and the frost will disappear. And when that Sun keeps on shining, the earth will be made ready for a season of growth, joy and harvest. Yes, the Sun gives the warmth that opens up for response.

Ever since my meditation to and from that country church I look at my snow-shovel with different eyes. Oh yes, I can take the white stuff off my driveway. I can shovel the path to the house. But I cannot give warmth to my sleeping tulip bulbs and I cannot make my grass turn green. Only the Sun can.

William Rang is principal of the Christian school in Dunnville, Ontario.

Letters

Sundays have been "open" to political parties

"Remember the seventh day to keep it holy" is the Lord's command to us His followers, and a command that was also to unbelievers a blessing because it gives them a day of rest.

All of a sudden we hear protests over TV and in newspapers against those who say that the stores should be open and people should be free to go shopping and other people should work. When we hear this, we wonder what the big fuss is about all of a sudden.

When Mr. John Turner was chosen to stay on as leader of the Liberal party, the *whole* Sunday was used for a day of voting, eating, screaming and electing Mr. John Turner. Other parties have done the same in the past! Where was the protest then by churches, papers, TV, etc., or has this already become "normal" for Christ's followers.

Are we so blinded already that this becomes an accepted custom in our land?

Let us altogether protest this practice inspite of all the stories they tell us, that it cannot be done, that we need that day, that television coverage is cheaper and that the voters cannot have an extra day off from work!

To us it is a sin to use the Lord's day in such a way.

Mr. and Mrs. G. Vandezande, Sr., Woodstock, Ontario

God blessed the seventh day ... indeed

I am writing concerning the editorial "Remember the Seventh Day, to Keep it Profitable" in your Dec. 19 edition. I did not agree with it.

In response to your question, "Isn't all of life religion?" Yes, every day life should be religious, but Sunday is a day God chose for us to rest and worship with His people.

Also, I feel it is not possible to respect Sunday as a holy day while trying to avoid the crowds in the local department store.

Lastly, people may not be "forced" to shop, but the employees are forced to work. Unlike people who *must* work on Sunday (doctors, nurses, police), this work is not necessary and is being used as a convenience to others.

Genesis 2:3 really sums up my argument: "And God blessed the seventh day and made it holy because on it He rested ...."

Exodus 20:8-11 also adds insight to this issue: "... but the seventh day is a sabbath to the Lord your God. On it you shall not do any work ....

Therefore the Lord blessed the sabbath day and made it holy."

Thank you for letting me share my opinion with you.

A reader in Alberta

Response

I agree with everything you write. What you say was the point of my editorial. I merely used irony (saying the opposite of what you mean) to make the secular viewpoint look ridiculous.

Although it is not our practice to publish anonymous letters (with no return address even!) we make an exception this time, just in case there were other readers who misunderstood.

Editor

Cancel subscription over three expressions

In the *Calvinist Contact* of December 12, 1986, there were three statements which we believe are unbecoming a Christian publication.

On the front page there is a report and commentary by Mrs. Foxman and Jacobson about President Assad in which he said: "I told him by God, what is this thing you have said," etc. Of course, you are quoting somebody else. However, such a reference to the Name of God [Allah, in this article. Ed.], in our opinion, does NOT belong in a publication such as yours.

In the same issue, Carl Tuyl takes liberty with the word AMEN, wondering how is he now going to end his sermon. This same word AMEN is also being used to end all our prayers and as such the word is far too reverent to be used in a joking manner.

Finally, in the Dutch article "De kunstgeschiedenisleraar," Herman de Jong writes: "Verdold! zei hij, ik ben zeker vlak bie de eeuwigheid want de engeltjes hebben mie de bladzijden al omgeslagen."

We feel that sayings like the ones above do not belong in a Christian weekly. Perhaps you perceive things in a different light and see nothing wrong with all this. We, however, are of another opinion and we respectfully request cancellation of our subscription.

Mr. and Mrs. C. Veldhoen, Bramalea, Ontario

S.A. church has come home

In connection with your news story "S.A. Church opens back door to non-whites" (Oct. 31, 1986), I read that the General Synod of the Dutch Reformed Church of South Africa has declared that:

1. biblical justification for apartheid was a mistake;
2. church services and membership should be open to all, regardless of race or colour;
3. the church disassociates itself from separate development or any other political model of South Africa;
4. all have the right to participate in the country's political and economic life, with full equality in the workplace;
5. the church commits itself to strive continuously for the implementation of the norms of love, respect for one another, justice and reconciliation in society;
6. the withholding of political maturity and rights to a section of the population is a serious assault on human dignity.

In your editorial you state that there is no doctrinal barrier to prevent a union of the mission church and the Dutch Reformed Church. But how about the Kairos document?

It seems to me that your editorial on the Synod of the DRC was a bit slanted to say the least. Mr. Editor, you may support economic sanctions against South Africa, but your editorials should be unbiased.

The whole thing made me think of Luke 15:32 when the Father says: "My son, we have to celebrate and be glad, because this brother (the DRC) was dead and is alive again; he was lost and is found."

Henry R. Slopsema, Newmarket, Ontario

New children's Bible a treasure

In your *Calvinist Contact* of December 12, 1986, you had a lengthy article about the new children's Bible *Theirs is the Kingdom*. How happy I was to see it so well-received!

Two weeks ago I was snooping through our local Bible book store, looking for a good story Bible that would remain true to scriptures. After fingering what seemed surely to be 500 different Bibles (none of them what I was looking for), I came upon *Theirs is the Kingdom*.

The beautiful cover was only a taste of the wonders inside. I couldn't wait to get this lovely, exciting book home and start reading to the children, not to mention my own explorations of the book.

I have not been disappointed; neither have the children. They eagerly look forward to Bible story time each day, and are still clamouring for more, long after my voice has given out.

This book was worth every penny of the $24.95 I paid for it. I would gladly have paid more. I count it among my most treasured books and can hardly wait for its Old Testament companion.

Cathie DeMelo, Bramalea, Ontario

Conference before decision

It seems almost inconceivable to me that the same week your paper carried an extensive article on the Holy Spirit and Reformed believers (Dec. 12, 1986, p. 14) there would also be an article indicating schism in the church over these exact same matters. (p. 6) Perhaps all the members of the Kentville church should have attended the conference before any decisions were made.

John VanSchepen, Pastor of Sunnyslope CRC, Salem, Oregon

Mighty correct

In your issue of December 12 under the heading "Education," the article entitled, "There is a Christian university in Canada" attracted my attention.

I *know* there is a Christian university in Canada; in fact, it is right here in Langley, British Columbia — Trinity Western University. A mighty fine school, I understand, in what I know is a mighty fine town.

John J. Scholtens, Alderman, Langley, B.C.

But ...

Trinity Western University, although it has a university charter, does not have a graduate school. There is even a St. Stephen's University in New Brunswick, a Presbyterian undergraduate school with between 15 to 20 students. What we in Reformed circles have in mind when we speak of a future Reformed university is college plus graduate school.

Editor

News

BETWEEN THE LINES

Socio-political comment by Gus Polman, Richard Vanderkloet, William van Geest

Hysteria over sexual orientation

Gus Polman

An amendment to the Ontario Human Rights Code, barring discrimination on the basis of sexual orientation, caused a flap among the province's Christians. The emotion-charged argumentation and near hysteria of the campaign still brings me out of my frozen Alberta water closet to stand up and be counted.

Actually I was in Ontario at the time sensitive nerves were hit, and, though I wasn't lobbying, the heat surrounding the issue was inescapable. All the excitement was over an amendment that will make it illegal to deny anyone access to employment, housing or services such as restaurants on the basis of sexual orientation. Responses by some Christians decried lost authority of schools to deny positions to applicants on the basis of sexual orientation. Many sought to safeguard the basic unit of society — the family. Still others conjured up frightful scenarios of endangered children.

Code provides exceptions

The Ontario Human Rights Code actually does some inventive discrimination itself to free religious, philanthropic, educational or social organizations from the reach of its protective clauses. More informed discussion on these contents might, therefore, have tempered some of the alarm about the amendment. It's been capably argued that the code's exceptions don't go far enough. I suggest they could also go too far and that some of the recent arguments "in support of" churches, schools or the family lack sufficient charity.

We're dealing with legislation which would no longer permit homosexuals (or heterosexuals) to be denied a job, a seat in a restaurant, an apartment or a mortgage primarily because of their sexual orientation.

The amendment addresses people's sexual orientation, not their practice on or off the job. The courts may still have to give a legal interpretation of "orientation." I submit that no Canadian school which claims to be public, be it Christian or secular in orientation, should be allowed to deny a job to someone because of their sexual orientation. There's inconsistency in calling for justice and simultaneously seeking to maintain or impose a dual standard which would automatically ferret out people found to be of homosexual orientation but leave heterosexuals untouched unless their conduct is both unbecoming and public.

Need for compassion

Like alcoholism, sexual orientation is a condition in which a person may have limited exercise of choice. It is also a condition which does not necessarily negatively affect performance on the job. Does compassion here automatically threaten family values?

The new amendment to the Ontario Human Rights Code does not lead to legalization of homosexual marriage, permission for homosexuals to adopt children, or effect changed teaching or protection of children in Ontario schools. Nor does it make humans more compassionate. It does involve the state in doing justice and preventing unfair discrimination in a society where people don't faithfully respect their Creator's guidelines for well-being.

Hysteria over the recent legislation is reminiscent of the self-righteous intolerance between the Protestant Orange and Roman Catholic Green in Canada West historically. I'm reading and hearing a lack of Christian compassionate practice on sexual orientation today. This matter of orientation and practice is no easy thing. Perhaps Christians are given 1987 to work away at the old in us to develop an orientation more inclined toward Christ-like practice.

Gus Polman is the Christian Farmers' Federation's Edmonton-based Development Education Co-ordinator.

Abuse of refugee policy becoming a Canadian headache

... continued from page 1.

international humanitarian aid and first League of Nations High Commissioner for Refugees. It has been awarded since 1954 but never before to a nation as a whole.)

Some Canadians are becoming cynical, however, about their country's place in helping refugees.

An incident on January 3 seems, for many, to have been the last straw: Twelve Turks seeking refugee status refused to be put up in Montreal's Old Brewery Mission because they wanted hotel accommodations instead. "It came pretty close to exchanging blows," said Sidney Stevens, director of the Sun Youth Organization which was attempting to help the group. Immigration Minister Bouchard called the incident a "caricature" of Canada's refugee situation. On a talk show which discussed the incident on Montreal radio, callers expressed outrage and the feeling that they, the Canadian people, are being "taken for a ride."

Abuse increasing

Bouchard admitted that "people are abusing the system now." Many of the thousands of Turks entering Canada have admitted they have come for economic reasons and "they should be applying as immigrants — for that is what they are," he asserted. "There is a world of difference between real refugees, those who are in fear of persecution, and others who, because this door is open, are abusing it," he said.

Part of that abuse is initiated by Canadian lawyers, says a Montreal immigration official referring to the Turkish incident. "The Turks tell you openly that they are here for economic reasons. It is only after the Canadian lawyers get their hands on them that they clue into the system and claim refugee status."

Unscrupulous middlemen operating in Turkey are also to blame. They paint a rosy picture of Canada and encourage Turks to move here, collecting a fee for their information.

Because of that abuse, as well as the increasing numbers of legitimate refugees worldwide, provincial refugee programs in Quebec and elsewhere are being strained. The 12,000 refugee claimants who entered Quebec in 1986 will cost the province in excess of $40-million in welfare and emergency assistance payments by the end of the 1986-87 fiscal year, welfare and immigration officials estimate. Canadian law requires that those requesting refugee status be given financial assistance while their request is being processed. That processing can take as long as five years.

In the meantime, organizations and church groups that work with refugees hope that Canadians will not turn their backs on the needs of legitimate refugees.

Don't turn a deaf ear

Toronto's Inter-Church Committee for Refugees, a group which includes the Christian Reformed Church, Anglicans, Baptists, Catholics, Quakers, Lutherans, Mennonites, Presbyterians, the Salvation Army and the United Church, has published a "Guide for Resettling Refugees" which it will send to individuals and groups wishing to be involved in such work.

The guide is a brief but comprehensive and easily readable booklet which answers most questions about how to proceed with helping refugees. It explains who refugees are, whom to help, how refugees come to Canada, what the resettlement experience is like and other basic resettlement guidelines. It also offers a list of resources. The names and addresses of each denominational group involved in the Inter-Church Committee are also listed.

Readers wondering what they can do or what their church is doing can contact their denomination's appropriate agency or headquarters. The Council of CRCs in Canada and the CR World Relief Committee can be contacted in Burlington, Ontario, at 416-336-2920. The Presbyterian Church in Canada (Don Mills, Ontario) can be reached at 416-441-1111, The Mennonite Central Committee is headquartered in Winnipeg and can be reached by calling 204-586-8558.

Social responsibility must replace welfare dependency

... continued from page 1.

structures to provide for people's needs."

CPJ also urged the government to help create meaningful jobs in a full-employment economy and to encourage the participation of all people in developing policies and services affecting their social rights and responsibilities.

The economic context of social assistance

The CPJ brief noted that many economists and politicians believe that poverty reduction will occur if the deficit is reduced through economic growth measured quantitatively by GNP or GDP statistics. Although CPJ recognizes the importance of deficit reduction, they do not believe it will reduce poverty.

"In our view, the review of social assistance and related programs cannot be separated from other pressing issues such as tax reform and economic and social development in general.

"True progress cannot be defined solely on the basis of material growth, but includes many other social factors, all of which should reflect our basic human need for a society where we can affirm and live constructively with our neighbours, our environment, and therefore, with our Creator."

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Pensive Dutchie

Syrt Wolters

Do we think highly enough of ourselves?

A strange question! One that does not seem to fit reality. Doesn't man, as a rule, think *too* highly of himself? Isn't man known more by his boastfulness than by his humility? Wasn't pride man's downfall in Paradise, thinking that he was like God, choosing for himself what was good or evil?

Yet, time and again, man gives clear evidence that he does not think highly enough of himself. Let me try to explain.

Several years ago (it was in the time that sputniks went up in space for the first time), I had a customer in my chair, who was a very learned man. Our discussion also turned to the awesome vastness of the universe. At one point in our discussion he said: "And then to think, that there are people who think that this tiny little pinpoint of earth is the centre of the entire cosmos. Don't you think, Syrt, that that is a very conceited thought?"

After a little pause I said, "Yes, very much so. But applying *our logic* to the vastness of the entire creation, isn't that being equally conceited? After all, if our globe is just such a little tiny speck in space, how small must a single human being be? And how much smaller is his little brain? So that little, hardly findable speck of dust in the universe, has decided that the universe is far too big for him to be the centre of things? If that is not being conceited, then I don't know what being conceited means."

Some other destiny for the universe

A few years ago I read a remarkable statement by Malcolm Muggeridge, the fairly famous writer/journalist, who after being an agnostic became a Christian. The Toronto *Globe and Mail* quoted Muggeridge as saying: "I have never been persuaded that the universe could have been created, and mankind could have appeared on our tiny earth, solely in order to mount the interminable soap opera we call history. It would be like building a great stadium for a display of tiddlywinks, or a vast opera house for a mouth-organ recital. There must be some other destiny than merely using up such physical, intellectual and spiritual creativity as has been vouchsafed us."

If I understand it right what Muggeridge is saying, it is practically the same thing as what that learned man in my barbershop said: The universe is far too vast and incomprehensibly complex for man to be the centre of it all.

From lower to higher

But ... did it ever strike you that in the Bible all the created things, including the sun, the moon and all the stars are created before "man" was created? I always have been told that in the story of the creation there is a stepping up from the lower to the higher. On every day of the six creation days God speaks His Word and it's there! First the light and three days later the light bearers: sun, moon and stars.

It always fascinates me when I read that creation story. It is as if God first with His almighty hand with broad strokes brings the entire universe in order to make it possible to attend to the more meaningful details. There must be plant growth; therefore there must be light, water and air. Animals follow, because they cannot live without the things created in the previous days. And then, when finally everything is ready, God created man. Not just by commanding that he must be there and therefore *is*, but the Trinity has a council meeting! The creation of man is first *discussed*.

Not of any other single part of the creation is it said, that it will be "like God." Only man is called to "manage," to "have dominion," to "develop." Man was made to be on speaking terms with God, the Creator! Only man. Not the sun, nor the moon, nor any of the stars. God uses them, yes, but no other part of the creation has any say in its own destiny.

Deputy-God

Man was called to be in charge of the rest of creation. Man was created to be Deputy God!

Do we really think of ourselves in these terms? Aren't we thinking *too* lowly of ourselves? And, because we think too lowly of ourselves, don't you think that this has a dramatic effect on our concept of salvation? Do we really think consciously of our salvation as the restoration of man to being the manager, the developer of creation, the Deputy-God again, after Jesus Christ died for our sins and conquered death by His resurrection?

Doesn't Christmas have a much richer meaning when seen in that light?

And shouldn't this have a very dramatic effect on the way we see our task in life as a community of saints?

Syrt Wolters is a barber living and working in Victoria, B.C.

Libya's Moammar Gadhafi attacks Christianity

KAMPALA, Uganda (EP) — Libyan leader Moammar Gadhafi urged Muslims in Uganda to convert non-Muslims to Islam, and accused the Christian church of trying to "subjugate the African continent" and propagate colonialism, according to Libyan radio.

Gadhafi was quoted as telling Muslim leaders in Uganda that "Christianity is not an African faith." He told the Supreme Council for Islamic Affairs and other Muslim leaders that they should support the Uganda revolution led by President Yoweri Museveni, saying that this revolution had brought equal rights to Muslims who had previously been oppressed with "support from the Christian church outside Africa."

Ugandan Anglican bishop and evangelist Festo Kivengere criticized Gadhafi's remarks, noting that Christians led efforts to abolish the slave trade, while Islamic Arabs profited from slavery. However, added Kivengere, it is better not to dig up "the bones of the bad things in history ... Muslims and Christians in Uganda ... now live together in peace [and] do not want anymore" religious wars like those of the last century.

The bishop's remarks brought accusations from some newspapers that he was inciting Christian-Muslim hostility as an agent of foreign powers. Director General Al-Hajji Muhammud Katende of the Islamic Information Centre in Kampala said the bishop misquoted Gadhafi who, he claimed, never said anything against Christianity. Local papers did not quote Gadhafi's remarks, but international news agencies monitoring Libyan radio reported Gadhafi's remarks.

In 1985 Gadhafi called for a "Holy War" against the Christian faith. Speaking in Rwanda, an East Central African country, the Libyan leader said, "Christians are intruders to Africa ... You must wage a Holy War so that Islam may spread in Africa." Rwanda's state-controlled media censored most of Gadhafi's remarks; less than one per cent of Rwanda is Muslim, and the government is headed by a devout Roman Catholic.

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Church

Marian Van Til, page editor

Pastoral Pondering

Happy New Year!

Henry Getkate

I know I'm a few weeks late. I just love that day of January first, when everybody shakes my hand with an "I hope you'll be a winner" kind of smile. I don't think I'm a little dense. I believe that probably everyone really means it. Somehow, there's a new beginnings feeling everywhere. People have made New Year's resolutions for themselves. They have hopeful outlooks for themselves and for others.

My friend, the physician, made a New Year's resolution to stop smoking. He said, "Henry, it just isn't right, especially for a doctor, to smoke. I'm quitting on the thirty-first (of December)." He told me the same thing 18 months ago when I visited with him in the Cardiac Care Unit of his hospital because he had a severe heart attack. Now, he's going to do it because he made a New Year's resolution.

I will pray for my friend, the doctor, that the holy angels bug him daily to keep his promise. It is not because I am terribly moralistic about smoking. I am not. But even a simple minister knows enough statistics to be convinced that cigarettes can kill this man.

The Bible has neat words for "happy." One such word is found in Psalm 146:5,6. The word for "happy" there in the Hebrew original is "ashere" which, according to my understanding of the ancient language, comes from the word "ashar" which means "to go straight," "to have a sense of direction."

New Year's resolutions are easily made and easily broken. Some people will just flounder through another year with mediocrity: others will drop dead because they do not heed the signals of life.

The happy person of Psalm 146:5,6 is like a sailor on a night watch: the storm has ended, the clouds break, she can find the little dipper, she sees the polar star. This happy person takes a reading with the sextant, knows where she is at sea and knows the way home. She is happy at the wheel, her hope is fixed. She has a sense of direction. "Happy" says the Psalm, "is he whose help is the God of Jacob, whose hope is [fixed] in the Lord his God who made heaven and earth, the sea and all that is in them."

Now that is being happy!

Henry Getkate is pastor of the Grace Christian Reformed Church in Cobourg, Ontario.

Few Americans object to religious meetings, courses in public schools

PRINCETON, N.J. (EP) — Few Americans object to having a variety of religious studies available in public schools, including elective Bible study courses, using the Bible in literature, history and social studies classes, teaching about the major religions of the world, and making facilities available after school for student religious groups, according to a Gallup Poll done in conjunction with the Laymen's National Bible Committee.

Comparative religion classes were opposed by only 16 per cent of those polled. Using the Bible in literature, history and social studies classes was opposed by 20 per cent. Making facilities available after school for use by student religious groups and organizations was opposed by 21 per cent, and offering elective courses in Bible studies was opposed by 20 per cent. Five per cent of those polled had no opinion, and others said they would not oppose such activities.

The survey also asked Americans "How often do you read the Bible?" Only one per cent said they read the Bible more than once daily. Daily Bible reading was indicated by 10 per cent of those polled. Others said they read the Bible two or three times a week (nine per cent); weekly (13 per cent); two or three times a month (six per cent); monthly (eight per cent); less than once a month (26 per cent); and never (22 per cent). Five per cent of those polled were unable to say how often they read the Bible.

The survey showed that women, blacks, older people, the less-well-educated, Protestants, evangelicals and Southerners were more likely to be regular Bible readers than the general population.

Cameroon church celebrates centennial

GENEVA (RPS) — On the 23rd of December 1886, the first German missionaries, Rev. Gottlieb Munz and his wife; the Rev. Christian Dilger; the Rev. Johannes Bizer and the Rev. Friederich Becher, arrived in Douala and began the Basel Mission in Cameroon. About 70 years later, sufficient ground work had been laid for the Cameroonians to take over, and in November 1957, the Basel Mission Church gave birth to the Presbyterian Church in the Cameroon.

Today, the Church has a membership of nearly 300,000, with its leadership firmly in the hands of the Cameroon Presbyterians. However, the Basel Mission remains its primary fraternal partner and continues to provide the Presbyterian Church in Cameroon with vital support.

The Church's evangelistic thrust believes in the redemption of the whole human being. Consequently, there are ministries in education, medical services, rural training, particularly agricultural training, handicraft centres, youth centres and bookshops. The Church also makes its own contribution towards national reconstruction. A significant number of public leaders are graduates from the Church's schools, while its medical programs reach into the rural hinterlands of the country.

The week-long celebration began on November 9th and ended on Nov. 16th with open air divine services that drew people from all parts of the world.

Rime or reason

Rumours have it, so I hear,
around the church's kitchen sink,
that the situation is so severe
we need a litre of red ink.

Sy Nodd

Church news

Christian Reformed Church

Called

— to Cochrane, Ont., Evangelist William Ridley of Grand Rapids, Michigan.

— to First, Vancouver, B.C., Rev. Fred Koning of St. Albert, Alberta.

— to Emmanuel, Calgary, Alberta, Rev. Menno Jorritsma of First, Everett, Washington.

Declined

— to Collingwood, Ont., Rev. Harry Mennega of Peterborough, Ont.

New worship location

— First CRC, Barrie, Ont. has relocated to a new building at 33 Shirley Ave. Services are at 10 a.m. and 7:30 p.m. Mailing address remains the same.

Change of worship time

— First CRC, Calgary, Alta., beginning this month, will hold two morning worship services, at 8:45 a.m. and 10:45 a.m. In July and August, the church will resume having one morning service, at 9:30 a.m. The evening service time will remain at 6 p.m. throughout the year.

Attention consistory clerks: Please don't forget to send Calvinist Contact your church news items. These items are published free of charge. Send to:
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Pastoral Letter

Leonard Schalkwyk

What about the fourth day?

Quite a few requests have come in to me to write something about Dr. Howard Van Till's book *The Fourth Day*. Van Till is Professor at Calvin College.

It is not my intention to give a scholarly review of this scholarly book. Here are just a few notes on the main lines in the book. [C.C. will carry a formal review next week. Ed.]

Van Till starts out to say that he does not think about the opening chapters of the Bible as his parents did. They took everything in Genesis 1-3 in a literal way. But Van Till has discovered that such an attitude is "naive."

He then proceeds, in two main sections, to compare the "biblical view" and the "scientific view." He comes to the conclusion that Genesis 1 is "not a verbal photograph that records exactly what happened." (p. 76)

Packaging

Then he unfolds the "packaging" idea as the key to the interpretation of chapters 1-11 in Genesis. "Packaging" is an old theory that stems from the liberal German theologians of a previous century. It is the same method used by Professor Kuitert of the Free University to get away from a literal interpretation of the Bible.

The idea is simple. Genesis 1 is "the artfully packaged content of God's message." (p. 77)

"Are the stories true?" (p. 82) "These stories of primeval history are much more like parables than like journalistic reports of events." (p. 83) "It is not to be taken literally." (p. 83)

Van Till's approach is not very original. It belongs to the old liberal school. However, it is a sad fact that, as he informs us in his book, he has taught this theory at Calvin College "during the past decade to more than 2,000 students." (p. 75)

Morality

It does not seem fair that because of these very same "packaging" ideas seminary student Libolt was refused entrance to the ministry by Synod 1981, while a professor who holds these ideas, is allowed to go on teaching this at Calvin College.

While reading on in the book, things become even more disturbing. Based on his previous "discoveries" Van Till comes to the conclusion that morality (e.g. the Ten Commandments) "might have been formed through the processes of evolutionary development." (p. 258)

Reaction

For any scripture student it will be evident that these ideas are extra-biblical. The Ten Commandments came by revelation of God, not through a naturalistic evolutionary process.

In the New Testament Adam and Eve are not treated as "packages with content." They were of the same flesh and blood as the Second Adam was.

No Jew in Jesus' days have ever heard of the content-package idea. It is not hard to see that such theories eat away at the very foundation on which Calvin College was founded.

That these things are happening is known to many people in the Christian Reformed Church. Some people react this way: "Withhold financial support from Calvin College! I am not going to pay for such teaching. Let our consistories withhold the quota!"

Such a reaction is as unbiblical as the theories themselves! We should keep our promises. The consistory sends delegates to classis and classis sends delegates to Synod. We have promised to consider the decisions of Synod as binding, unless it can be proven that they are contrary to God's Word. Quota is also binding. (See Acts of Synod, 1985, pp. 810/811)

Church order

But, someone may say, "I can prove that these teachings are contrary to the Word! Do I still have to pay quota?" Yes, and in the meantime go the way of the church order.

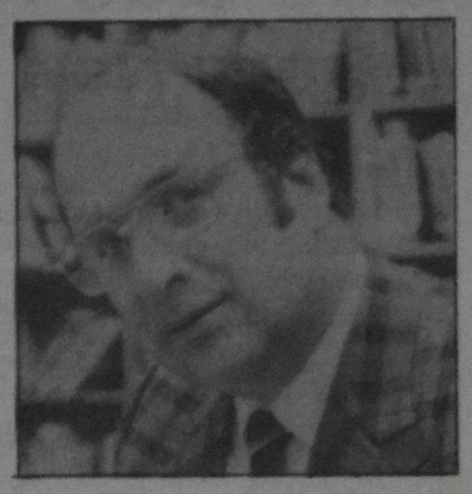
Some claim that one should take the road of Matthew 18. But that does not apply here, since it concerns public teaching.

Others claim that one should approach the professor's consistory. But the professor was appointed by Synod.

Therefore a consistory should bring the matter to classis, classis can pass it on to Synod. A professor should not only have the "courage" to teach these views in the classroom, but also be ready and willing to give account of his views before Synod.

Leonard Schalkwyk is pastor of the Christian Reformed Church in Springdale, Ontario.

MCC employment director named



Dave Hubert

Dave Hubert, formerly director of the Mennonite Centre for Newcomers in Edmonton, recently began a new position as director of Mennonite Central Committee Canada's new Employment Concerns Program.

Hubert's background as an educator in native and immigrant communities will provide him with rich insights into the needs of Canada's unemployed, many of whom are members of the groups MCC most often serves.

The Employment Concerns Program was created earlier this year in response to the fact that unemployment is a major contributor to social problems and despair among many of the people whom MCC serves, including natives, newcomers (refugees and immigrants), young people, ex-offenders, people with disabilities and disadvantaged women.

It's an unfortunate irony, says Hubert, that the Canadian government is spending about $11-billion per year "to pay people who want to work to do nothing, while there's so much productive work to be done. It's illogical."

He hopes that through the new program MCC Canada will be able to generate creative ideas for relieving a small part of the burden of unemployment among disadvantaged groups in Canada. The new department will also focus on exploring the connections between unemployment and biblical justice and will work at advocacy for the unemployed.

Mennonite Brethren Herald.

Catholics, Methodists dialogue

NAIROBI, Kenya (EP) — The international Methodist-Roman Catholic dialogue group has prepared a report covering issues including the nature of belief, sacraments, ministry structures, and "the Petrine office." The report, titled "Towards a Statement on the Church," says both traditions are "committed to a vision that includes the goal of full communion in faith, mission and sacramental life."

The commission's report spoke favourably of the papacy, noting that, "a universal primacy might well serve as focus of and ministry for the unity of the whole church. It would not be inconceivable that at some future date in a restored unity, Roman Catholic and Methodist bishops might be linked in one episcopal college, and that the whole body would recognize some kind of effective leadership and primary in the bishop of Rome.

The commission even suggests that Methodists might agree with some concept of papal infallibility, although it acknowledges that the concept "seems to imply a discernment of truth which exceeds the capacity of sinful human beings." However, the report notes, building from the Methodist understanding that God can grant assurance of salvation — excluding all doubt — perhaps the church, like individuals "might by the working of the Holy Spirit receive as a gift from God ... an assurance concerning its grasp of the fundamental doctrines of the faith such as to exclude all doubt, and whether the teaching ministry of the church has a special and divinely-guided part to play in this."

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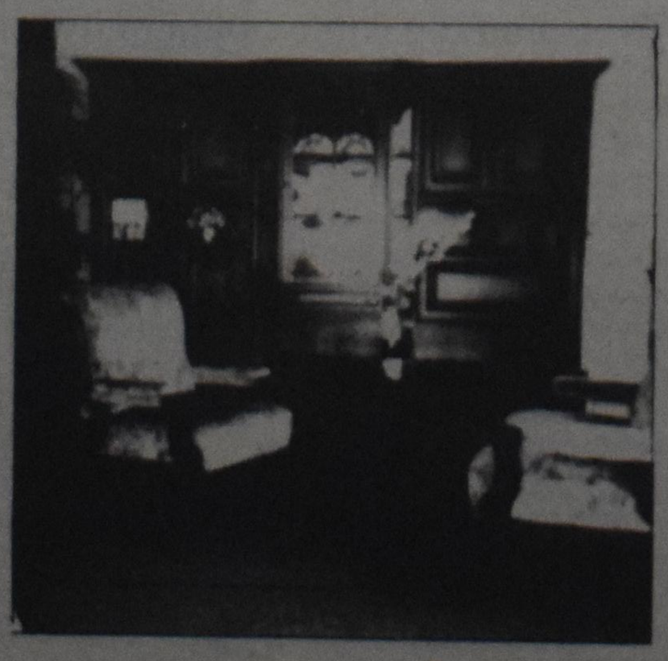

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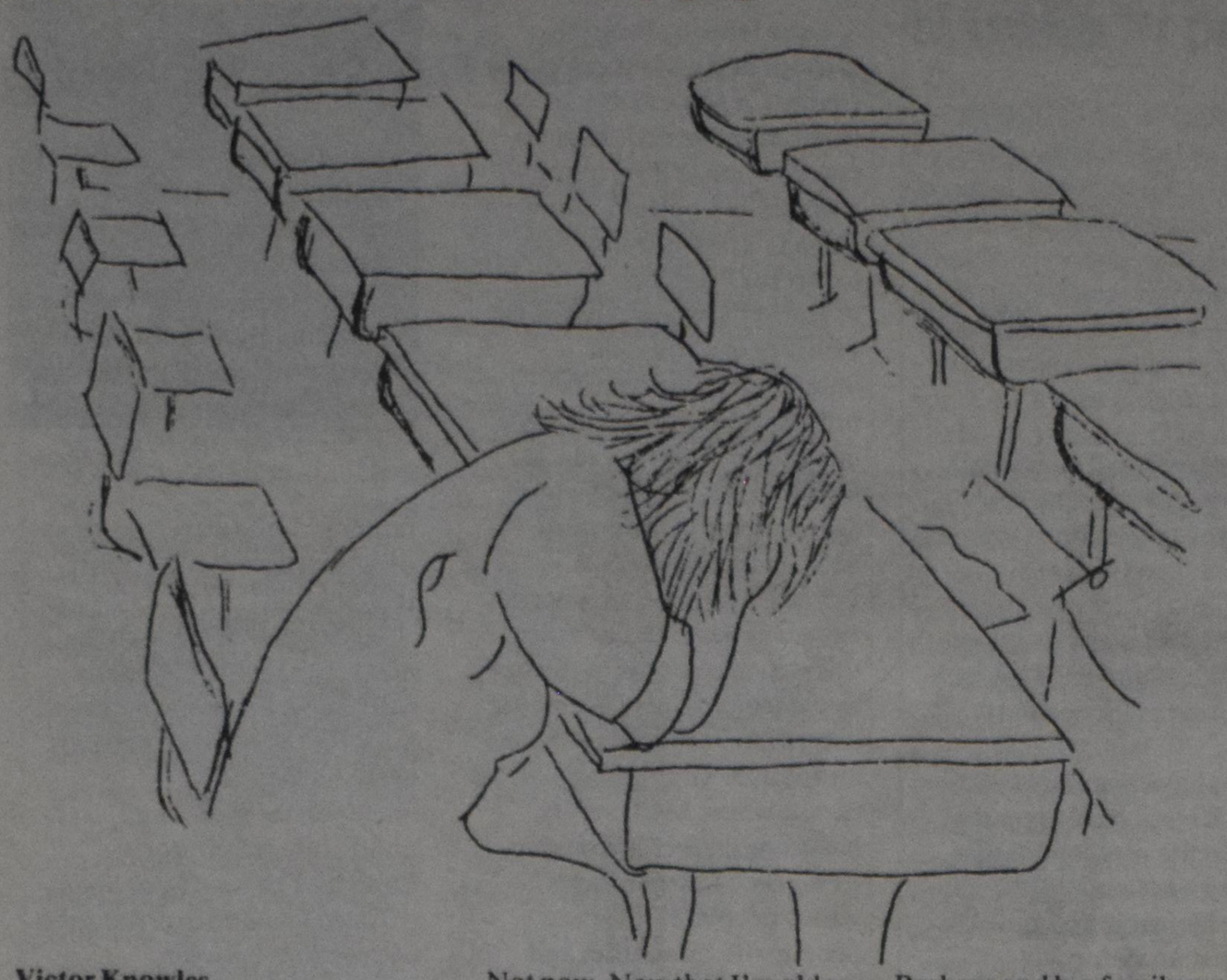
Education

Margaret Griffioen, page editor

Gus-Gus has fleas



Victor Knowles

Today I learned that "Gus-Gus" is dead.

"Gus-Gus" wasn't her real name. It was a thoughtless nickname the boys of Goldfield Junior High School gave to a skinny, dark-visaged little girl whose real name was Barbara.

Why we called her "Gus-Gus," I really don't know. Maybe we thought she resembled the wharf rat in the Disney pictures. Whatever the reason, I think we treated the rats in our biology class with more respect than we did Barbara.

Somehow we got into the game of running up and touching her and then tossing her "fleas" when the bell rang. Otherwise, you were stuck with them until the next bell. If that happened, we would grimace and groan as we manfully bore our burden. We never thought of her burden.

To us it was funny.

Then.

Not now. Now that I'm older and wiser. Now that I'm sober and sorry. Now that I've learned "Gus-Gus" is dead — killed outright in a grinding car-train collision a few years back.

At the Class of 1964 Reunion, where I learned of Barbara's untimely death, another classmate and I were talking about the good times we used to have in school. And we did have good times! But we both agreed that if we had a chance to do it all over again, we would cut out that stupid little "flea game."

We can see now that it wasn't a game to Barbara. How many times did that poor girl have her feelings hurt and spirit crushed by our crude antics? Only God knows. And since God knows, I must tell *Him* I'm sorry, because I can't tell Barbara now.

One particular day, the teasing got so bad that she became physically sick and threw up at her desk. I can see her — head down, tears splashing the varnished finish of the desk, eyes like a wounded deer, frail body shaking.

I also remember the day Barbara and her family moved from our little Iowa community. The school principal, Mr. Jones, stormed into our home room and "chewed us out" for the way we had dehumanized Barbara.

We were sophomores at the time. Our heartless entertainment hadn't ended with the passing of junior high days and Mr. Jones made us feel about two inches tall. We deserved every word of the overdue tongue-lashing we received that day.

But what could we have done then? She had moved away. What can we do now? She is dead.

If you've ever hurt or sinned against someone whose whereabouts is unknown, or if that person is dead, what can you do? There is only one thing.

Since people are made in the image and likeness of our Saviour Creator (Gen. 1:27), you can confess your sins to *Him*. You might regret what you said or did to someone long ago, but you won't regret asking God's forgiveness.

Be sorry for hurting His creation — human life. There is healing power in repentance.

I know.

Reprinted from Christian Home and School.

New Schools

A dream realized

Keith Knight

LINDSAY, Ont. — Sixty families unanimously decided to build a new Christian school building here worth $1.25-million.

The families form the core of the Heritage Christian School Society, a group of parents who send their children to the nine-year-old school currently located in the basement of Fairview Baptist Church in Lindsay.

A handful of parents from four different religious denominations got together in the mid-1970s to talk about forming a Christian school. A few of them had a dream that they would some day build a modest facility.

Dream becomes reality

That dream came a step closer to reality last November when the school society held its annual membership meeting and approved plans for a 12-room school surrounding a two-storey gymnasium.

Despite the group's small size, it already has serviced property, cash donations and pledges totalling $815,000. Total estimated cost of the completed school is $1.25-million.

A fundraising committee has been challenged to raise about $500,000 before construction starts on Feb. 28, 1987. The school is scheduled to be open in time for fall classes.

Heritage Christian School presently has about 120 students coming from parents from Bethel Missionary Church, Fairview Baptist Church, Lindsay Christian Reformed Church and Calvary Pentecostal Church. The transdenominational school has an annual budget of more than $200,000.

A unique structure

The transdenominational nature of the school society has resulted in a beautiful blend of at least three strands of the Christian faith. Christian Reformed members thrive in organization and structure, fundraising drives and decision-making. Pentecostal members stress all praise to God and believe that, if it is God's will, the school will be built next year.

They also express a living prayer life which is shared by the Baptist membership. It makes for a beautiful marriage of prayer and work, ora et labora.

The decision to build the new school became more a question of prayer and faith than it did of finances and mortgage payments. During a recent fundraising dinner, principal Gerry Brock quoted an appropriate text: "Unless the Lord build the house, they labour in vain." Construction of the school has been one of daily prayer by parents, board members and teachers.

A small start with a big future

WINGHAM, Ont. — Members of the Wingham District Interdenominational Christian High School Society endorsed a proposal from its Board of Directors to offer a Christian high school program for Grades 9 and 10, effective September 1987.

A special membership meeting was held in the now vacant Kinloss Central Public School in Holyrood, just northeast of Lucknow. The High School Society expects to lease these excellent facilities from the Kinloss Township.

Future plans are to build and operate the school on a seven-acre parcel of land on Highway 4, just west of Wingham, already owned by the Society. Further plans include the addition of Grades 11 and 12 over the next two years.

The money angles

The decision to start is conditional upon obtaining the commitment of 20 tuition-paying families in January 1987. The tuition fee per family is expected to be $4,200, and does not include the cost of transportation. Wingham District Christian High School will open its doors to any student from a Christian home, where parents are members of the Society or those who agree with the school's objective.

In other business, members approved a $16,000 start-up budget for Jan. 1 to Aug. 31, 1987. This budget includes the purchase of basic supplies and the hiring of a qualified principal on a part-time consultive basis until the end of June.

A second budget of $142,000 for the first full school-year 1987-88 was also approved, and includes the full-time principal plus two qualified teachers. This budget is based on 25 tuition-paying families. Additional funds will need to be raised through membership fees of $150 from supporting families and individuals, and through other fundraising activities.

As a result of a recent drive, the Society membership now stands at more than 100 families and individuals from a wide area, including Wingham, Lucknow, Kincardine, Goderich, Clinton, Blyth, Brussels, Listowel, Palmerston and Harriston.

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Education

A look back and a look forward

A letter discussing the Shapiro Report

Dirk Brinkman

Some time ago you suggested that it might be profitable to start a discussion on the Shapiro report. Perhaps this idea came about in response to some articles written for C.C. by Dr. H. Fernhout.

Let me begin this discussion by observing that the Shapiro report nowhere envisions that private school supporters have rights. It assumes that the state is the ultimate educator, the one who knows what wisdom and knowledge future citizens must acquire to function in a democratic society.

Our people and our leaders, however, are faced with the distinct possibility that, some day soon, the government is compelled to do justice and make full funding available to schools which are not public or separate schools. That possibility will need serious study and reflection by all concerned.

Our Reformed schools are in a somewhat better position than others, in that they do have a strong and vibrant organization in the Ontario Alliance of Christian Schools, also known as District Ten of Christian Schools International. Within its circles discussions have been going on, exploring this possible, new situation. Rather than study only a report written from a secular viewpoint, it is my conviction that Christian school supporters and their advisors must also study what Christian schools are and what they should be!

Should all parents be members?

What do we find when we look at a Reformed school system? We have carefully written aims and objectives, our constitutions are in fairly good order, but our by-laws contain some problems, perhaps of our own making.

Take the admission policies for children of non-members. We seem to have that old-country hangup that people who want to send their children to our schools should become members of our Christian school societies.

It is not clear to me, after many years, why this is so. My suspicion seems to indicate that we want commitment to pay the cost, a very serious consideration under present no-funding circumstances.

Many of our school boards have wrestled with that problem and have found various solutions. However, it appears that membership and commitment are not one and the same thing.

Perhaps we should study how other Canadian Christian schools handle that problem, notably the People's Church school and others, which have but few parents on their membership list.

Even Dr. Shapiro acknowledges that parents of children do not automatically become involved in the affairs of a school, when he suggests that a minimum number should be on his so-called independent, dependent school boards.

Keep the heritage

Our first concern should be to maintain our Calvinistic heritage, which has such an attraction to others, and properly explain our aims and objectives.

Secondly, we must make our schools live up to that heritage, be truly biblical, Christian schools, by not relying on secular textbooks. We must teach children how to live in God's creation, an enormous task, which for too long has been neglected.

Thirdly, and perhaps even more importantly, Christian school people need to realize that when it comes to writing a

program of learning for their children, the ultimate test must be what the Word of God, in light of our Reformed world and life view, requires children to know, not what the Ministry of Education from time to time declares to be wisdom.

Can the ministry be trusted?

The ministry's record is not all good, as one can read in the daily newspapers. If anyone has faith in its wisdom, better consider the plight of the real Canadians, who have been forced to learn under the enlightenment of the white man.

Here lies our most serious threat, which already now, under no-funding circumstances, is forcing our Christian high schools to become more and more secular. Why? Because parents want the schools to follow Ministry of Education guidelines in order to obtain that coveted secondary school diploma. These guidelines, by the way, are rather changeable, according to the brand of humanistic thinking prevailing at the ministry from time to time.

Our school administrations and the Ontario Alliance need to be more forceful in claiming their superior position. Our schools are better indeed, and our students are better prepared on the average than their counterparts in other educational institutions. This fact is recognized by the Ministry of Education and by most institutions of higher learning, business and commerce. Not that we may rest on our laurels, but there is little reason to deviate from our religious instruction according to our aims and objectives to please Ministry requirements.

We have better guidelines

This is undoubtedly a difficult assumption for many of us to make. We are still so accustomed to the idea that officials know best and that government officials know things better than our own officials, especially in education. We should not think this way.

Our Lord has other and better guidelines for His children. It is those that our schools should follow. Then the state will be assured of first class citizens, and society, of people who will serve it as faithful servants of the Lord.

We must trust that Christian schools can educate for tomorrow's society. We have our Christian Colleges and, perhaps soon, a Christian University to help plot our course. Aside from that, we have scores of well-trained teachers, administrators and leaders, who with faithful parental support can be a mighty force in this land, teaching students how to live a godly life.

More communication

These are some of the problems we have to study, Mr. Editor, and I trust you will accommodate such a discussion. However, it is perhaps more useful if those who have something to contribute, first communicate with the office of our schools.

Until now, we have seen too little communication between our Christian organizations, even in such important matters as education, the Shapiro Report, Bill 30 and the Bill of Rights.

Like ships in the night, our spokesmen sail past each other, blinking their lights, with no time to stop and inspect each other's cargo or destination, unaware of the sandbanks which may lay ahead for those sailing in the other's home waters.

Our people will be much better served if all these brains come together somewhat more often, if only to learn of each other's place and calling.

Not all private schools agree

In this connection, we have to realize, that there probably will be no better spokesman for Christian schools than their own organization. If one looks at the statistics of the Shapiro Report, we find that there were some 447 private schools in Ontario in 1985, of which 285 were religious, 162 effectively non-sectarian and 100, adhering to a particular philosophical or pedagogical orientation.

Perhaps only one third of these schools have thus far supported the Ontario Association for Alternative and Independent schools in its campaign of "Justice for all" and "Public rights and public responsibilities."

Of the religious, the Jewish schools at first supported the movement, but then being in disagreement with specific action, withdrew. And whenever OAAIS, which has done a remarkably good job in such a short time, again wanders off the path of generalities, it will soon find out that justice for one and rights for another have totally different meanings. Certain restrictions imposed even after a favourable decision of the Supreme Court on Bill 30, may well be acceptable to certain schools and not to others.

A pluralistic society must be just that. Let us not overorganize, neither give in too much to the Big Brother syndrome, which sometimes shines forth from our lofty statements. Instead, let's offer help to others when they request such help.

Dirk Brinkman is an insurance agent and long-time supporter of Christian schools living in Bowmanville, Ontario. He has served on a variety of boards, including the Ontario Alliance Board.

Church school pastor gets down to basics: Leave us alone

Virginia Culver
(Denver Post Religion Writer)

Ed Nelson may be one of the few people who invites legislators to breakfast, then asks for nothing.

Each year, pastor Nelson asks lawmakers to his South Sheridan Baptist Church, 875 S. Sheridan Blvd. When breakfast is over, he tells them: "Now, I'm not to ask you for anything, except that you leave us alone."

So far, they've complied.

Nelson's church runs one of the largest Christian schools in the state. The 63-year-old pastor has fought for years to ensure the government "lets us operate freely, without entanglement or harassment."

The Colorado Legislature often is faced with the subject of state control over private schools, with local school boards pushing for certain academic standards or teacher certification in private schools.

Ed Nelson

But, so far, the only state requirements are that private as well as public schools report attendance records, that the student be enrolled for 172 days each school year and that private schools teach basics — reading, writing, speaking, history, math, civics, literature and science.

Colorado law prevents the state from any internal control of private schools, said Calvin Fraser, Colorado state education commissioner.

An estimated 37,900 of Colorado's 550,000 students are enrolled in non-public schools in Colorado.

Society

Women's fight for the abolition of sexual mutilation

Awa Thiam

Since the 1970s a spirited and determined campaign for the abolition of sexual mutilation of women has been in progress. This campaign has given rise to stormy debates, meetings, accusations and outbursts of genuinely-felt or pretended passion, as well as racism, in Africa, America and Europe. The campaign to abolish mutilation is now being carried out on an international scale. It is for that purpose that CAMS-International was founded in Dakar.

Sexual mutilation is of two kinds: excision and infibulation. While both operations involve the removal of certain genital parts, infibulation is much more mutilating.

Different views exist concerning sexual mutilation. Arab or Black African Muslims who support the practice of excision often back up their arguments by saying that it is a question of religion; however, nowhere does the Koran mention this practice. The only reference these Muslims can adduce as grounds for its maintenance is Muhammad's admonition to a woman performing the operation: "Do not operate too drastically ... it is better for the woman." It is not clear from the quotation whether or not the Prophet was forbidding the practice of excision; its ambiguity has led to differences of view between those who favour and those who oppose excision.

Photo: Unesco

Excision and infibulation are no longer taboo subjects. The combat against sexual mutilation now falls within the overall struggle for human rights.

Among Black African Christians, the argument used by the partisans of sexual mutilation is that excision has been practised since time immemorial, the religious aspect being left out of the question. This is the view among certain Diola in Senegal and the Bambara in Mali.

Dogon cosmogony

Among animists, such as the Dogon, the practice of excision forms part of their cosmogony. According to this, boys and girls each have two souls, one male and one female. So both girls and boys must dispense with one of these souls so as to become either entirely feminine or entirely masculine. At the same time, young boys and girls owe a debt to the earth. The first couple were created in fact by God from earth, so human beings have contracted a debt to it ever since.

So to become a complete human being, it is necessary to discard the extra soul and pay the debt owed to the earth. This is done by the shedding of blood that the earth will "drink." In the case of girls it involves cutting out the clitoris (excision), and in the case of boys removal of the foreskin (circumcision). Other interpretations also exist; for instance, the Bambara ethnic group believes that excision represents an act of purification.

Excision transforms a girl into a woman, enabling her to accomplish the transition from a state of non-responsibility to one of responsibility. So according to the Dogon and the Kikuyu, the girl who has been excised becomes a person capable of receiving initiation into the so-called "facts of life."

Infibulation, in whatever region it is practised, does not invoke any particular interpretations. Its sole function is to prevent a young girl from having sexual relations before marriage, since she must be a virgin on her wedding day. For the married woman the aim is identical: to prevent her from having sexual relations in the absence of her husband. Partial infibulation carried out after childbirth is designed to increase the husband's pleasure as it reduces the size of the vaginal orifice.

The girl who has been infibulated cannot have relations with a man before her "deinfibulation," which in principle takes place only on the day the marriage is consummated — and which is terribly painful. Immediately after this is done, the woman must have sexual relations with her husband. After she has survived this sexual mutilation — from which she suffers both physically and psychologically — a woman who has been excised and infibulated not only frequently experiences frigidity as a result, but also risks death in childbirth. Among the Afars and the Issas, who practise both excision and infibulation, there is an estimated six per cent annual death-rate among the female population as a result of these practices.

Today, the majority of the population groups carrying out sexual mutilation do so without any initiation ceremony giving it the value of a rite of passage. Whatever the *a posteriori* justification may be, excision and infibulation, as operations experienced both physically and psychologically, are "torture-mutilations."

Whether one considers Africa or the Middle East — areas where excision and infibulation are at present carried out — nobody who is objectively informed about their practice and consequences can remain indifferent to this question. (Sexual mutilation is practised not only in several African and Middle Eastern countries but in Asia, the USSR and Latin America as well. In Asia the practice (excision) is confined to Muslim women in Indonesia and Malaysia. In the USSR it is practised by the Skoptsy. In Latin America excision is carried out in Brazil and Mexico.) For the purpose of these practices, whether it is admitted or not, is to control female sexuality. Some indeed do not hesitate to say that the aim is to reduce women's hypersensuality. In any case the result remains the same: to make the young girl essentially a future reproductive and productive element.

Indifference, support or condemnation

In the face of this state of affairs, reactions are many and varied. They range from indifference, support or condemnation, to the view that proper medical facilities should be provided for such practices.

In Africa support is found among Christians, animists and Muslims. But it can also be the attitude of Africans or Europeans who oppose all efforts to abolish these practices on the grounds that traditions and cultures must be respected.

Condemnation comes from Muslims who have made an objective study of the *hadiths* of Muhammad. It is also the attitude of those people who have a deep respect for the fundamental rights of human beings, whoever they may be.

Photo: Unesco

Although many countries prohibit sexual mutilation, it continues to be practised.

As to the argument in favour of proper medical facilities for such practices, its supporters — including African and European doctors — maintain that it is the best way to prevent the infection and deaths that can follow mutilation. However, this line of argument can become one of the worst obstacles to the campaign for abolition. In trying to convince the supporters of sexual mutilation to have this carried out under hospital conditions the argument turns, not on the necessity of abolition, but on the deaths and infections the practices can cause if they are carried out under unhygienic conditions. If they were to be maintained under supervision approved by the medical profession, doctors could be a strong influence in perpetuating them.

Nobody in Africa — at least amongst the informed adult population — can now be unaware of the practice. The reason for this is that an information campaign has been carried out by men and women who are not content to condemn this abomination but are campaigning for its total abolition.

In France, the women's liberation movements of all tendencies took up positions in the 1970's attacking the practices of excision and infibulation, and appealed for the solidarity with women who had been subjected to such mutilation. They organized a great many petitions, articles and meetings. Black African women from the Diaspora took a firm stand against the continuation of these mutilating practices.

Limited results

The press campaign on sexual mutilation produced limited results. There is, then, a problem here: either an information campaign is not enough, or else the information is not put over in a satisfactory manner. Inquiries show that in the countries concerned only the intelligentsia has access to such information. The official spoken and written language is that of the former colonizer of those countries. The people at large, who for the most part are illiterate, are deprived of information and it is among this sector that the most fervent supporters of these operations are found. Black African and Arab intellectuals, like Europeans and Americans, receive information concerning sexual mutilation, but not the peasant woman in the heartland of Africa. In any case, the mere fact of being informed of these practices does not necessarily lead people to support the idea of abolition.

A legal battle should be fought in order to enact legislation abolishing sexual mutilation. But the examples of Sudan, Egypt and Kenya, which have already outlawed excision and infibulation but where these practices continue, point out the limits of legislative action.

It is evident that the campaign against these practices cannot succeed unless the social structures in the countries where such practices are current are challenged.

Awa Thiam is a researcher at the University of Dakar, Senegal. Reprinted from Unesco features.

Story

The eruption of Krakatoa

John Oosterdag

Not even the war with its restrictions on activities, curfews and darkness caused by the general black-out can prevent the annual "Parents Night" from taking place as scheduled. This event has become one of the high-lites of the social season, so to speak, in our town, which even in time of peace offers little in the form of art or entertainment for the more sophisticated mind.

Because we are a Christian school, the art and entertainment portion of these evenings have a tendency to be repetitive — the same little plays, the same songs and sketches, are performed year after year. But Mr. Koning, who is in charge of the affair, is a man of broader vision, an educator who believes that a Christian can partake in secular expressions of beauty and joy without becoming corrupted by it. So, this year he has planned a wider horizon for us.

The new program has divided the evening into clearly defined sections, with the traditional part at the beginning. It is called the "over-view," and is just that — parents in pairs, father and mother, meet with the teachers and "over-view" their offspring's academic progress and achievements, if any. This section is followed by a display of projects undertaken during the school year and includes demonstrations by the students involved. The last section is the most fun, when the pupils show their talents on stage. Miss Kolebrander, who teaches Grade 1 and 2 will have her charges perform the ballet "Swan Lake," a marvelous inspiration by Mr. Koning based upon the well-known classical piece.

Miss Kolebrander and Mr. Koning are in love, and engaged to be married. The kids in our school have been witness to the blossoming of this romance from the very beginning. It started with smooching in the halls and secret kisses behind the door during recess. They do not go inside the closet anymore since Dickey Brinkman locked the door on them and we had a recess that lasted more than an hour.

Dickey's project this year is a working model of the famous volcano Krakatoa, in the Dutch East Indies. It erupted in the last part of the nineteenth century, wiping out an entire island. The noise of it was heard around the world. This sort of thing suits his temperament better than the project Magda Tilman has undertaken — a Batavian loom.

Dickey and his barber father constructed a mountain out of plaster, made a "crater" in it and put a little funnel at the bottom. They attached a length of rubber hose to the funnel's pointy end. By placing a little ash in the funnel and by gently blowing into the hose, the volcano can be made to erupt rather realistically. Both this volcano and Magda's loom are on display on Parents Night, along with dozens of other contraptions.

★ ★ ★

"Jan Westervaart," Mr. Koning says, "your display is next to Dickey Brinkman's. As a sixth-grader, keep an eye on the fellow, he gets carried away sometimes."

"Yes, Mr. Koning," I answer, but the responsibility rests heavily on me, as I put the finishing touches to my project — an early version of Laurensz Janszoon Koster's printing press.

I ink the roller and put the inkpan on the floor, where I can keep an eye on it. It's rotten stuff to get on your Sunday best. Dickey tests his volcano by placing a spoon full of powdered charcoal in the funnel and blowing gently into the hose. Magda Tilman has set up her loom across from me. It is a delicate machine made out of plywood and cardboard. Now and then I steal a glance at her. She is my girl, a situation which often fills me with panic.

It is about time for the show to start, and I give Dickey a quick inspection.

"Why don't you add a little sound to it?" I ask him.

"Eh?"

"Yeah, go boomboom or something like that."

"You think that is a good idea?"

"Absolutely," I say.

"Here they all come," Magda calls out from behind her Batavian loom. She smooths her dress, adjusts her auburn locks and gives me a smile that can turn a mouse into a lion. A column of laughing, talking people, led by principal Kolebrander and his wife, enter the gym. Their daughter, the one engaged to Mr. Koning, acts as guide, explaining things here and there.

It seems that Mrs. Kolebrander is going to be the first person to see our demonstrations this evening.

"Dickey," I whisper, "here comes the principal's wife; better add some more charcoal and make it work good."

"Right," says he, and throws a big handful of stuff into the funnel.

"Not that much, you idiot," I hiss; but Mrs. Kolebrander is already upon him.

"Ah," she says smiling, "well, I don't have to ask what this is."

"It's an active volcano," says Dickey.

"Pardon me?" Mrs. Kolebrander is a bit hard of hearing.

"It's Krakatoa."

"Oh my, it does?"

"In the East Indies."

"It eats what?"

"It is an active volcano, Krakatoa, in the East Indies," hollers Dickey.

"Oh, I see," laughs Mrs. Kolebrander. "I don't hear too well."

"It is a working model," says Dickey, and he disappears under the table to begin eruptions.

"Eh?" Mrs. Kolebrander, sensing that something important is about to take place, bends forward over the table in order not to miss anything. But there is something wrong with the volcano. Dickey's cheeks resemble those of a bullfrog calling for a mate, expanded as they are to full capacity. But lo, not a puff from the volcano. He looks at me helplessly, and I realize that something must be stuck inside the funnel.

I give the tableleg a swift, sharp kick and relief is instantaneous. Dickey's face deflates and a mighty, great cloud of blackness bursts forth from the mouth of Krakatoa. It swallows up Mrs. Kolebrander, Magda and the Batavian loom in one big gulp. "BOOM BOOM BOOMBOOM" hollers Dickey from under the table.

I watch in horror as the large form of the principal's wife staggers out of the haze and sits down heavily on the Batavian loom. The loom cannot support her weight, and collapses, bit by bit, lowering her slowly to the floor.

"BOOM BOOM BOOMBOOM," Dickey erupts again, unaware that his volcano has floored his principal's wife.

"Shut up," I cry.

People come running from all directions — "What happened?"

Mr. Kolebrander kneels at his wife's side, "Edna, Edna, are you all right?" People squat on the floor about me, and Mr. Koning sits down in my inkpan. Well, that finishes my project for the night.

I work my way slowly out of the gym, avoiding my parents and stand outside in the cool air. I lean against the brick wall. What a great mess I am in. What an irresponsible twit I was, kicking the table. Mr. Koning is going to be very cross with me. "Keep an eye on the fellow, he gets carried away sometimes," he had said. Well, after he is through with me, they can carry *me* away. I feel like crying as I walk back and forth across the playground. I stay outside until I hear the familiar music from "Swan Lake" come from the open windows. It is a bit tricky to play this stuff because it is "Russian" and banned by the Germans. Mr. Koning must have skipped a good portion of the project demonstrations and I can understand why. Mrs. Kolebrander is his future mother-in-law and he will do anything to please her.

As I enter the gym I see her sitting there, front row centre, smiling and looking just fine beside her principal husband. The house is packed, but my parents have saved a seat for me. My mother messes up my hair and whispers, "Where have you been?" I shrug my shoulders and nothing more is said.

On stage Grade 1 and 2 splash through "Swan Lake." Gerry deWit is the charming prince and, while executing a "pirouette," he stumbles and knocks over a tree. The audience roars and my father with tears in his eyes mumbles "What a night, oh my, priceless."

Following the ballet is Annie Koop with her violin. She is going to play "Traumerei."

Continued on page 12...

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Feature

Messiah in the Jewish liturgy

Stuart Davermann

It is important for our Jewish friends and relatives to realize that concern with the coming of the Messiah is not a "Jewish-Christian fixation" of some kind. On the contrary, the coming of the Messiah used to be — and still ought to be — the central theme of our Jewish faith and expectation.

Thus, the Jewish sage Maimonides (1135-1204 A.D.), seeking to epitomize the Jewish faith in his Thirteen Principles stated, "I firmly believe in the coming of the Messiah; and though he may tarry, I daily wait for His coming."

Although the centrality of faith in the Messiah/Redeemer may be demonstrated from many Jewish liturgical sources, the following quotations may be considered representative. Scripture passages upon which these prayers are based are indicated in parentheses. All quotations are from the Daily Prayer Book.

From the **Amidah (Shemoneh Esreh)** *of the regular daily service: Blessed art thou, Lord our God and God of our fathers ...*

From the **Amidah** *of the New Moon Service: Our God and God of our fathers, may the remembrance of us ... of Messiah the son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, ascend and come and be accepted before thee ....*

From the Morning Service for **Rosh Hashanah:** *Now O Lord, grant honour to thy people, glory to those who revere thee, hope to those who seek thee, free speech to those who yearn for thee, joy to thy land and gladness to thy city, rising strength to David thy servant, a shining light to the son of Jesse, thy chosen one, speedily and in our days.*

If then the messianic idea was once so prominent in Jewish liturgy and thought, what happened? Why is it that so few of our Jewish people today have any kind of meaningful faith in a commitment to the coming of the Messiah? I would submit the following three reasons:

Lack of knowledge concerning the scriptures and the traditional liturgy: Even those Jewish people who attend synagogue regularly either hear the liturgy and recite it in a language they do not understand, or use a watered-down modern version of the liturgy which largely omits statements concerning the coming of the Messiah. It is a great tragedy that not one Jewish person in a thousand has extensive knowledge of, or commitment to the Hebrew scriptures.

The humanistic circle (author's term): Under the influence of Reform Judaism and religious pluralism, Jewish liturgy has accommodated itself for some time to the thoughts, ideas and preferences of "the average Jew." This amounts to the dilution of scriptural ideas in the liturgy to accommodate the congregants' low level of knowledge and faith. In turn, the diluted liturgy works to perpetuate the low level of knowledge and belief *vis a vis* the scriptures.

A desire for universalism and pluralism: Since the beginnings of the Reform Movement in the late 18th and early 19th centuries, there has been an attempt on the part of Jewish leaders to eliminate from the liturgy those aspects of the Jewish faith that would serve to underscore the separate identity and aspirations of the Jewish people.

In the 19th century there arose an intoxicated optimism that the Jewish people would at last gain the respect and equality they desired in Europe if only they would demonstrate their willingness to "be like everyone else." This idea resulted in such changes as the omission of references to a Jewish national homeland (then but a hope) and to a Messiah who would come as the fulfilment of God's promises to the Jewish people. Although modern Reform Judaism has somewhat modified this reactionary accommodationism, the effects of that mentality continue to make themselves felt in the Reform synagogue liturgy. As a case in point, take any Reform *siddur* (prayer book) and try to find references to the Messiah. He's not there!

What, then, should the response be to all of this? Certainly a return to a liturgy that is true to the scriptures would be a step in the right direction. But ultimately, the liturgy is not enough. There is only *one* adequate touchstone for our faith and life. That is the *scriptures*.

In Isaiah 8 and 9, the prophet considers three sources of guidance and truth, and rejects two out of the three:

We are not to follow the crowd: "Say ye not, A confederacy to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid." (Isaiah 8:12)

We are not to seek occult advice: "And when they shall say unto you, Seek unto those who are mediums, and unto wizards that peep, and that mutter: should not a people seek unto their God? ...." (Isaiah 8:19)

We are to consult the scriptures: "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." (Isaiah 8:20)

Of the three, Isaiah vehemently rejected the first two and passionately affirmed the third, that is, the Word of God. The scriptures, and only the scriptures, should be our basis of truth.

In Isaiah 9:1-7, we have God's view of what ought to be central to our Jewish faith. The answer is simple, although it is one which many of my people have abandoned or ignored. The answer is the Messiah. He alone is the centre of the Jewish hope and the centre of the Jewish scriptures, and He alone deserves to be the centre of every person's life, Jew or Gentile.

Reprinted from: The Jews for Jesus Newsletter, Vol. 1: 5747.

The eruption of Krakatoa

...continued from page 11.

Laughing here would be rude, so the audience sits through it with contorted faces, as Annie with the tip of her tongue visible between her lips, gives a soul-ripping performance. The packed house gives her a thunderous applause.

The next act is "The Great Jansenini," a magic piece by Willie Jansen, the seven-year-old son of the baker. He makes everything disappear, even the great Jansenini himself, who has to go to the boy's room in mid-act.

★ ★ ★

And so the 1942 night of the parents draws to a conclusion and passes into history. The next morning I return to the gym to pick up my printing press. The custodian, Mr. Flink, opens the door. He is not in a happy mood. I soon find out why not, when he resumes scrubbing a number of chairs the seats of which are covered by a black sticky mess. It seems that Mr. Koning moved about a lot last night.

I search in vain for my inkpan. When I ask Mr. Flink if perhaps he has seen the thing, his answer is very rude. The ruins of Magda's Batavian loom lie scattered in a corner. She will not bother to pick it up I suppose. That means I will not see her until after Christmas.

When I am about to depart, Dickey Brinkman enters the gym, his dark, handsome face all smiles. "It worked real good, didn't it?"

"Yes," I answer, "it sure did."

"Too bad it erupted only once."

"Yeah, perhaps you should give it one more blast, a real good one."

"'You think that is a good idea?"

"Absolutely."

"Right," says Dickey, and we walk over the Krakatoa still sitting in all its volcanic splendour near the drinking fountain. Dickey ceremonically drops a spoonful of charcoal into the funnel. "The last blast," he says.

"Come on," I say, "don't be chicken; give it some more."

"Right," says Dickey, and in goes his whole supply. From the far side of the gym, Mr. Flink eyes us suspiciously.

"That should do it," I say.

"Thar she blows," says Dickey, putting the hose to his mouth.

"Wait a minute," I interrupt, "I want a good view of this, I'll go a bit farther away."

"How far do you want to go?"

"When I get to the door, you let her rip."

"Right," says Dickey.

I pick up my printing press and walk to the door. I proceed slowly to give Dickey a chance to see through my little plan. I reach the door, open it, step outside and shout, "Now." Quickly I close the door behind me and make a bee line for home.

"BOOM BOOM BOOMBOOM," goes Krakatoa.

John Oosterdag is a freelance writer living in Mississauga, Ontario.

Children's artistry sought by WCC

GENEVA (RPS) — Preparations for the World Council of Churches' world gathering in 1990-1991 on the theme of Justice, Peace and the Integrity of Creation (JPIC) have already begun. There is a call for children's drawings, songs and poems to be shown in a Children's Creative Arts Festival.

The World Council is hoping that children will interpret the themes of (JPIC) as seen through their lives. The festival is open to children born after Dec. 31, 1973, and there will be two categories: 6-9 years and 10-13 years. For more information write: Children's Creative Arts Festival, World Council of Churches, Route de Ferney 150, CH-1211 Geneva 20, Switzerland.

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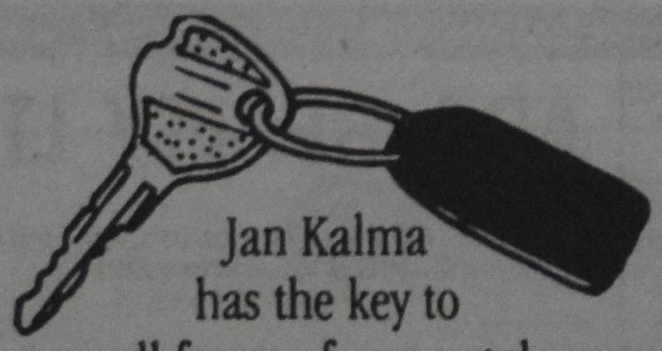

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A look in the rearview mirror (7)

Dr. Rem Kooistra

Dutch ministers and their wives met in Brampton on October 28. Dr. Kooistra presented a paper at this gathering which is reprinted here in instalments.

In this last instalment, I would like to look at the dimensions of church membership.

When a church grows, as the Christian Reformed Church (CRC) did, different groups of members are encountered. They cannot in the long run remain all the same. In 1962 sociologist Charles Glock found in many churches five kinds of religiosity. They are: *the ritualistic, the ideological, the intellectual, the experiential* and *the consequential* types.

Professor Nicholas Wolterstorff spoke of *a dogmatic, an evangelical, a pietistic and a missionary* type of CRC membership.

In a survey on the major dimensions of church membership, Yoshio Fukuyama reached the conclusion that of the 4,095 members he analysed, 44 per cent were organizationally inclined members (they wanted to belong to the church institute), some 28 per cent were belief oriented (they stressed the traditional creeds as the most important part of church life), some 23 per cent were devotionally oriented (religion is a matter of the heart, rather than of the mind), and, finally, some 22 per cent were intellectually inclined (the sermon is the "thing" as long as it gives you something to think about).

But the people's opinion of themselves shows different results. Of the people that were interviewed, one third identified themselves with one of the four groups, another third could find themselves in two or even more groups, but the last third was not definable by any of the four groups. These people are nominal church members.

Again the question should be asked: how is the CRC doing? We also have many of those "nominal members" who could not care less and never would ask themselves to which group *they* belong. On the other hand we have a growing number of members who are disappointed in what CR churches offer: they say there is not enough for their heart, it is too intellectual. They turn to the charismatic movements for fulfilment. There, they say, the Spirit moves mightily.

A classification system of church members

Father Joseph Fichter studied more than 8,000 white Roman Catholics and divided them in five groups:

1. The *saints* — members whose life completely conforms to the church's ideology.
2. The *nuclear members* — people are the most active participants and the most faithful believers.
3. The *modal members* — the "average" church members, who "live up to their religion in a 'middling sort of way'" (in urban Roman Catholic parishes they form 70 per cent of the membership)
4. The *marginal members* — who try to reconcile contradictory values and patterns of conduct. Their church has lost its functions to other institutions as e.g. sports.
5. *Dormant* members — the people who are even further removed from the heart and the life of the church.

Well, how is the CRC doing? What do you think?

I see too many marginal and dormant members in CR churches. Look at the Young People Societies. They function well when 70 to 80 per cent of the eligible young people attend. Then the others have no choice but to join. If, however, the situation is the other way around and only some 30 or 20 per cent of the available young people attend the meetings, then this organization does not build the church anymore. Then a pattern evolves: the parents go to church a little less than the grandparents did, but the children become drop-outs.

Now, the first generation of drop-outs may not be entirely without faith: they may well believe in Jesus as their Saviour, but they are so individualistic in their lifestyle and so sold to the mass media of communication and entertainment that the organized church cannot inspire them anymore. What will happen to *their* children?

We don't know. The Lord knows. We should not give up hope. Neither should we do nothing at all.

To keep the church alive, to revive it and to stop the loss of membership we will need a church with a pastoral heart, a church which does not address only the intellect, a church that dares to speak prophetically, a church that emphasizes a Christian lifestyle in the homes, a church that stresses the need for Christian education and offers this too.

In short: we need a church which is *in* the world, but not *of* the world, yet a church that is always there *for* the world — a church which celebrates in all this that she truly is kuriaké (the Lord's). She is the Bride and Jesus is her Bridegroom.

Rem Kooistra, although retired from the regular ministry, is still active on the campus of the University of Waterloo.

(Walking on a sidewalk on a freezing day, and passing under an open window where someone was playing piano upstairs. Being reminded of God's action in the world through the Son and the Spirit)

Pianist knits an afghan in winter

The sun is smiling stiffly on panes
pale wisps shudder in steely blue
the trees are tallying wintertime —
the days that have been and the days until spring —
waiting for when to be new
crepe soles groan on dry snow
fingers crouch in the bowels of mitts

and over the sidewalk a pianist knits
— fingers weaving the warm tones together —
an afghan!
for hearts and for ears and for souls
and lets it slip
lets his music slip
graciously out of the window.
For people below.
I know that he knows,
he's walked on this sidewalk himself since it froze.

Debbie Smith Sawczak,
Toronto, Ontario

Christian newspaper again banned in Indonesia

GENEVA — Jakarta's independent daily, *Sinar Harapan,* Indonesia's largest evening newspaper, with a circulation of 230,000 had its license revoked October 9 according to a Reuter news report. Founded by Christian church groups 25 years ago, the paper was previously banned in 1973 and 1978.

Christian Reformed churches in The Netherlands want GKN out of the RES

KAMPEN, Neth. (RES) — The synod of the Christian Reformed Churches in The Netherlands (CGKN) has decided that the denomination should not yet withdraw from the RES. Instead they will report to the RES Harare 1988 that as they see it the membership of the Reformed Churches in The Netherlands (GKN) has become incompatible with the basis of the RES and therefore ought to be terminated.

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by Remkes Kooistra

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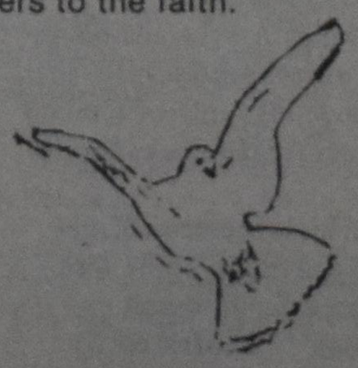

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Mopping up praise after 30 years

Surprise, Corrie and Justus Kraak! Front row, from left: Jeremy Douma, Nathan Douma, Krista Vryburg. Second row, same order: Cheryl Hodgson, Jane Hodgson, Hilda Douma, Corrie Kraak, Justus Kraak, Vicky Vryburg, Bill Vryburg, Michelle Vryburg, George Douma. Third row, same order: Chris Hodgson, Justin Douma, Danielle Plug, Mary Ann Plug; fourth row, from left: Bryan Plug, Ken Kraak.

Greta Plug

SARNIA, Ont. — Justus Kraak has retired his faithful mop; his wife, Corrie, has retired her apron.

But not before 200 guests surprised the popular couple with an outpouring of gratitude and affection at a retirement dinner in honour of Kraak's 30 years as custodian of the First Christian Reformed Church, Exmouth and Murphy.

Until Justus Kraak retired from Dow Chemical in 1979, his family worked with him to keep the church spotless. And the task was not always easy. For one of Kraak's duties in the early fifties was to start the coal furnace at 5:30 a.m. And inevitably coal dust filtered through the cracks and settled into every corner.

Meanwhile Corrie Kraak helped maintain a tidy, well-kept kitchen. For 30 years she supplied coffee and cookies for consistory members.

Evenings for the custodian meant unlocking doors for the many meetings and then, much later, securing the locks for the night.

With his retirement, Kraak says he will fill his hours with gardening, bowling and "sjoelbak" (shuffleboard) with his friends.

The retirement cake was adorned with a lighted church. And for their many years of loving service, Justus and Corrie were presented with a stereo tape player. The gift also reflected the caring spirit of the congregation.

Guests for the surprise evening held in the Sarnia Christian School gym came from Dalhousie, New Brunswick; Chatham, Ontario; Marysville, Michigan; and Wyoming and Sarnia, Ontario.

Reprinted with permission from The Gazette.

Scottish church fight against drugs has roots in Canada

GENEVA (RPS) — A phone-in scheme for relatives and friends of drug addicts and alcoholics has been set up by Church of Scotland minister the Rev. Hugh Willie at Hamilton Old Kirk.

Based in the church halls, "Dial-A-Fact" will operate by using about 50 tapes giving information on specific problems and will be completely anonymous.

Mr. Willie got the idea for the scheme after a visit to Canada, where he saw a similar project in operation. He said: "It seemed to me that there were plenty of places for addicts to go for help, but there was no provision for people close to them to get help."

A list of the various tapes will be advertised so that when people phone in, they need only give the operator the number of the tape they would like to listen to. At the end of each tape, there will be information about where to go for further help.

A staff of seven will be needed for the scheme, one full-time supervisor and six part-time operators. They will be employed by the Manpower Services Commission Community Program which is funding the project.

"Dial-A-Fact" is supported by the Church of Scotland's Board of Social Responsibility and the Scottish Office, which is providing an expert to edit the tapes.

The Old Kirk halls already provide an information centre for the unemployed, a toy library, a support group for families of cancer patients and a centre for Alcoholics Anonymous.

Mr. Willie says he is not starting the scheme because there is a drug problem in Hamilton particularly, but because so many people are worried about the dangers of friends becoming involved in drugs or alcohol.

Cinema summaries

Marian Van Til

Brighton Beach Memoirs

Rated PG
Stars Jonathon Silverman, Bob Dishy, Blythe Danner, Judith Ivy, Lisa Waltz, Brian Drillinger
Directed by Gene Saks, from the play by Neil Simon

Brighton Beach Memoirs is a film based on the humourous recollections of a teenaged Jewish boy, Eugene Jerome, growing up in Brighton Beach, Brooklyn, in 1937. The *Memoirs* are one part of an autobiographical trilogy by humourist-playwright Neil Simon.

The film material suffers from being theatrical in conception. (There is a lot of wisecracking dialogue and little action; most of the story takes place in the family's home.) Nevertheless, it is an often poignant portrayal of a closely-knit ethnic family struggling through the kind of problems that virtually anyone who has grown up in close quarters with siblings (and in this case, cousins also) can relate to.

Eugene suffers through his disabled father's unemployment and its consequent financial hardship, his older brothers' attempt to leave home, his own post-pubescent obsession with sex, and the see-sawing relationship between his mother and his widowed aunt and her two daughters who live with them. Their familial troubles are set against the outbreak of World War II and the eminent arrival of relatives who have managed to escape Poland as the Nazis sweep into that country.

The film does not explore the family's joys and sorrows, nor their relation to the looming Holocaust in Europe in any deep way — it can hardly do so because those events are shown to us through Eugene's clever but still adolescent eyes. Some of its value and humour, however, lie in the fact that it *is* told from that young viewpoint.

No Mercy

Rated AA
Stars Richard Gere, Kim Basinger
Directed by James Pearce

No Mercy is an extremely apt title for this film. It has no mercy for the moral, aesthetic, and intestinal sensibilities of its audience.

Gere plays a tough, undercover cop (is there any other kind?) who sets out to avenge the murder of his partner. In the process he slugs through Louisiana swamps with the beautiful woman who belongs to (is, literally, *owned* by) his partner's killer, fights off assorted related thugs and New Orleans cops who don't like his Chicago methods, and falls in love with the girl when he finds out she never learned how to read.

Admittedly, the film does provide some exciting moments of suspense, but that's about all. It never adequately explores the motivations of its characters — especially the intense bond between the two very different cops. Why and how, for instance, does/should a man who seemingly is close to no one and has difficulty openly expressing even the most superficial emotion, care so deeply for his partner?

In the absence of any real character study, *No Mercy* becomes a mere exercise in bad acting, violence, and (to a lesser extent) sexual scintillation.

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Births

BOSMA: "Sons are a heritage from the Lord, children a reward from Him." (Ps. 127:3)
Jim and Jeannette thank God for JAMES RICHARD, born December 21, 1986, brother to Danielle and Philip, and third grandchild of Bob and Ali Bosma.
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PASMA: Tim and Joanne thank God for the safe arrival of their first child CHRISTOPHER SHAWN born December 22, 1986. Proud grandparents are Johan and Maatje Van Elburg of Thunder Bay and George and Alice Pasma of London.
Home address: 807-112 Arbor Glen Cresc., London, ON N5Y 2A2

VANDER VEEN: Anno J. and Grace (nee Snieder) thank the Lord for the safe arrival of our precious first-born child, a daughter, JULIE ANNA CORRINE, born on December 29, 1986, weighing 6 lbs. 13 oz. Special thanks to Daddy for all his love and support.

Obituaries

Suddenly, as a result of a car accident, on December 19, 1986, the Lord in His wisdom took home His child, our dearly loved son-in-law, brother-in-law and uncle,

HARVEY BEENEN

in his 31st year.
Beloved husband of Jackie Beenen (nee Neutel) and dear father of Bradley, Cristel, Valerie and Pamela of Port Perry, Ont.
We know that God will comfort and strengthen Jackie and the children.
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More classifieds on next page

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1937 January 23 1987
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FRED and JANNA STULP

We pray that God will bless you and keep you in His care.
Etty & Clarence DeVries — Bowmanville, Ont.
Corry & George Vos — Acton, Ont.
Peter & Donna Stulp — Listowel, Ont.
Henny & Pete VanDam — Rockwood, Ont.
and 15 grandchildren and 11 great-grandchildren.
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Anniversaries

1962 February 1 1987
With praise and thanksgiving to God, we wish to announce the 25th wedding anniversary of our parents,

LAMBERT and LENY BORG
(nee Vandendool)

With love from your children:
Rick
Dick
Corry & John
Our relatives and friends are invited to an open house, to be held between 3 and 5 p.m. on Saturday, February 7, 1987, at the First Chr. Ref. Church, corner of Exmouth and Murphy, in Sarnia, Ont.
Home address: 2051 Blackwell Rd., Sarnia, ON N7T 7H4

Personals

Christian gentleman, 52, wants to hear from ladies in early forties. Send replies to: Calvinist Contact, File #2449, 99 Niagara St., St. Catharines, ON L2R 4L3

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BRUIN, Beijer Cornelis, geboren op 17 april 1921, laatstbekende adres in Nederland: Strevelsweg 82B, Rotterdam, naar Canada geemigreerd op 12 augustus 1957.
NEGENMAN, A., geboren op 25 maart 1922, laatstbekende adres in Nederland: Rontgenstraat 15, Tilburg, naar Canada vertrokken op 3 maart 1954.
PETERS, A.G., geboren op 9 januari 1922, laatstbekende adres in Nederland: Julianastraat 1, Didam, naar Canada vertrokken op 17 juli 1958.
RADSMA, T., geboren op 11 mei 1921, laatstbekende adres in Nederland: Esschilderstraat 30, Haarlem, naar Canada vertrokken op 20 mei 1953.
SCHNEIJDERBERG, A.G., geboren op 5 januari 1922, laatstbekende adres in Nederland: Delftselaan 153, Den Haag, naar Canada vertrokken op 18 augustus 1953.
SMIT, Hendrik, geboren op 6 april 1921, laatstbekende adres in Canada: c/o W.T. Heinrichs, Gretna Box 91, Manitoba.
DE VRIES, Roxanne en Derrek, geboren resp. op 26 juni 1957 en 31 oktober 1958 Canada. Kinderen uit het huwelijk van Gjalt (George) de Vries, geboren op 28 juni 1927 en Margareth McIntosh. Huwelijk voltrokken op 29 juni 1956 te Vancouver.
WESTMAAS, G., geboren op 28 november 1921 te Pijnacker, naar Canada vertrokken op 20 februari 1953.
WIGT, Wijnand Nicolaas, geboren op 18 januari 1922, naar Canada vertrokken op 29 maart 1950.
WILLEMS, Hendrikus, geboren op 17 december 1920, laatstbekende woonplaats in Nederland: Groessen (Gem. Duiven) Gld., naar Canada vertrokken op 29 december 1958 per "Rijndam."
WIJNBERG, Alida Clara, geboren op 3 augustus 1944 te Apeldoorn, laatstbekende woonplaats in Nederland: Zwolle, naar Canada vertrokken op 2 oktober 1953.
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1) **Special education,** 2½ days per week from March 23 to June 19, 1987.
2) Full-time **Grade 4** position, 17 students, from April 21 to June 19, 1987. Ability to teach French required. Please send resumes to: Mr. A.G. Vanderstoel, Principal, Box 141, Drayton, ON N0G 1P0; (519) 638-2935.

FRUITLAND: John Knox Memorial Christian School has an opening for a **50% part-time special education teacher.** For information and application forms contact: Julius de Jager, Principal, Box 27, Fruitland, ON L0R 1L0; (416) 643-2460. Deadline for applications to be received will be March 2, 1987.

LEDUC, Alberta: Covenant Chr. School, Leduc, Alberta, is seeking a **teacher-principal** for the 1987-1988 school year. Send resumes to: Diane Groenewold, 78 Bella Coola Dr., Leduc, AB T9B 1S1 or phone: 1-403-986-8192.

WINGHAM: The Wingham and District Interdenominational Chr. High School Society will have a possible opening for a **teaching principal.** Duties to commence February 1, 1987, on a consultive basis, and full-time July 1, 1987. Send resume, letters of application and/or inquiries to: Mrs. Jane Vander Velden, c/o Wingham and District Chr. High, Box 820, Wingham, ON N0G 1W0; (519) 335-3964.

John Knox Christian School
Burnaby, B.C.
invites applications for

TEACHING PRINCIPAL

for the 1987/1988 school year
This school provides Christian education from Kindergarten through Grade 7, for 140 interdenominational students. Special education, learning assistance and French language programs are also taught by a staff of one part- and 8 full-time teachers. The principal currently teaches 60 per cent of his time.
We seek a committed Christian to lead our school, who is either already a principal or a teacher with seven years or more teaching experience in a Christian school environment.
Burnaby is a municipality immediately east of the city of Vancouver.
Interested candidates, who possess the aforementioned qualifications may submit their application before March 1, 1987 to:
Mr. Ben Hendricks, Principal
John Knox Christian School
8260 - 13th Ave.
Burnaby, B.C. V3N 2G5
Telephone: (604) 522-1410

CALVIN CHRISTIAN SCHOOL
HAMILTON
The Education Committee invites applications for the following teaching positions:
a. **Grade two** — Commencing March 9, 1987, this position will be vacant. The Education Committee solicits applications from experienced teachers with a B.A. degree or B.Ed. degree or related, certified or eligible for certification under ministry regulations. This full-time position could result in employment continuing for the 1987/88 school year but is not a condition of employment.
Deadline for applications is Jan. 23, 1987
b. **Junior grade and primary grade** — Due to increasing enrolment and a desire to operate with smaller classes, the Education Committee has been commissioned to hire two additional teachers for the 1987/88 school year. We will need a minimum of one junior grade teacher and one primary grade teacher. Applications for these positions will be accepted now.
Under the existing OACSS hiring policy, a contract for these positions may be offered to a presently employed teacher at any time.
Direct your complete resume and/or inquiries to:
W.H. Hultink, Principal
Calvin Christian School
547 West Fifth St., Hamilton, ON L9C 3P7
(416) 388-2645

Accommodation

Roommate wanted: to share 2-bedroom apartment; Birchmount/Steeles, Scarboro area. Call Sylvia 493-5090.

Accommodation available: Toronto-Kingston Road and Victoria Pk. Ave. Two women seek roommate(s) to share four-bedroom house. $300/month plus utilities. Call Cynthia 698-1985 (home); 364-9020 (bus.)

Returning missionary family seeks to rent 2-3 bedroom apartment/house in Hamilton mountain (Ont.) area for an interim period beginning in March, 1987. Contact Willy at (416) 682-8311 from 9-4 weekdays or write C.C., file #2450, 99 Niagara St., St. Catharines, ON L2R 4L3

Miscellaneous

Durham Region Right to Life Association has audio and video materials as well as speakers available for students, teachers, clubs and churches, etc. For info. (416) 668-7911.

See page 17 for advertising deadlines.

Teachers

Classifieds

Help Wanted

HELP WANTED

Dispatcher-Assistant Manager

Moving and freight company in beautiful B.C. needs a dispatcher-assistant manager, who is self-motivated, aggressive, and likes dealing with the public. Moving or trucking experience preferred.

Please send a resume to, or phone:

635-2728
Hans Hamhuis
Doc's Cartage & Storage Co. (1984) Ltd.
3111 Blakeburn St.
Terrace, B.C.

REDEEMER COLLEGE

invites applications for one-year positions for the 1987-88 academic year in

English and Mathematics (with Physics)

Applicants should hold at least a master's degree and should share a commitment to the Reformed Christian basis of the college.

Letters of application along with curriculum vitae and names of references should be sent to:

Dr. James R. Payton, Jr.
Academic Dean
Redeemer College
Ancaster, Ontario L9G 3N6

Deadline: February 15, 1987.

CSI DISTRICT II

(Manitoba, Saskatchewan, Alberta, Montana)
invites applications for the position of

Curriculum Co-ordinator

The successful candidate will have a minimum of 5 years teaching experience and will provide leadership in curriculum development in a large Christian school district.

Canadian employment and immigration regulations apply to this position.

Application with resumes and references are to be sent to:

Dr. Alyce Oosterhuis
Curriculum Office
14304 - 109 Avenue, Edmonton, Alberta T5N 1H6

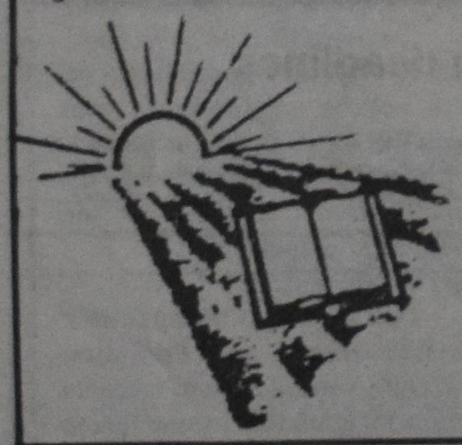
Deadline for application is Feb. 15, 1987

The Christian Farmers Federation of Ontario

invites applications for a full-time

OFFICE POSITION

Duties include: office management responsibilities including: organizing, developing and maintaining library and filing system, typing and secretarial duties, telephone answering.
Valuable assets: experience with a wide range of office equipment — including computers, journalistic skills, an understanding of Christian action groups, familiarity with agriculture.



Position begins as soon as possible:
Apply to:

Christian Farmers Federation of Ontario
115 Woolwich Street
Guelph, ON N1H 3V1
(519) 837-1620

REINDERS

F.J. Reinders and Associates Canada Ltd.

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P.O. Box 278, Brampton, Ontario Canada L6V 2L1 (416) 457-1618

Help Wanted

A Christian daycare requires an **E.C.E. teacher.** Apply to Bayfair Daycare, Box 37, Pickering, ON L1V 2R2. Phone: (416) 839-1842, attention Sue Van Dijk.

Sales representative for cleaning service company in Mississauga and Etobicoke area. Must be organized and self-starter. Guaranteed wage and car allowance for orientation period. Call Steamatic (416) 677-8151.

Experienced help wanted on **dairy farm** near Cambridge. Room and board available. Kryn VandenBerg, R.R.#2, St. George, ON N0E 1N0; Tel: (519) 448-1512.

For our retail garden centre: **An experienced store clerk,** knowledge of nursery stock helpful but not essential. For our landscaping department; **an assistant to our landscaper,** some experience preferred.

Contact Cor Vanderkruk
John Connon Nurseries Ltd.
Box 200, Waterdown, ON L0R 2H0
Phone: (416) 689-4631

THE INSTITUTE FOR CHRISTIAN STUDIES

seeks applications for the position of

development secretary

to begin January 26, 1987

Areas of responsibility include: maintenance of computer mailing lists, handling of donations and receipts, assistance in development correspondence, and supervision of major mailings.

The successful applicant should be able to work independently and have excellent grammar, spelling and typing skills. Experience in computers and wordprocessing is desirable.

Direct inquiries, applications and resumes to:

Mrs. Adriana Pierik, Director of Development
ICS, 229 College St., Toronto, ON M5T 1R4
Phone: (416) 979-2331 or 489-8869 (home)

Real Estate

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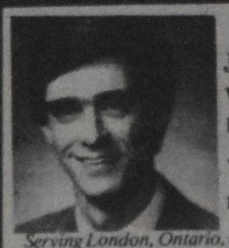
MLS MULTIPLE LISTING SERVICE



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President

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Phone (519) 672-9970

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Approximately 25 acres of tile-drained land in apples, pears, peaches and plums, 3½ acres in strawberries; newly-renovated five-bedroom homestead with in-ground swimming pool. A second house on the property is a newly-renovated two-bedroom home. There are two new coolers of 5000 bushel capacity, one 2000 bushel capacity cooler and a new equipment shed. This is a river-bordering property with excellent returns. Close to markets, CR Church, Christian Elementary School, Christian High School and Redeemer College.

Interested parties should apply to:

Redeemer Farms
Box 275, Smithville, ON L0R 2A0
or phone (416) 957-7015 or (416) 957-7815
and ask for Wm. VandenBrink

Broad, Joldersma

Barristers & Solicitors
St. Willibrord Community Credit Union Building
1867 Dundas Street East
London, Ontario N5W 3G1
(519) 451-4001

David A. Broad, B.A., L.L.B. Martin Joldersma, B.A., L.L.B.

Real Estate Wanted

Young couple looking for small dairy farm to buy or rent. Preferably in south-western Ontario. Call 519-644-0713 after 7 p.m.

An ad in *Calvinist Contact* gets results.

Real Estate

Help Wanted

NEEDED

editorial assistant

at *Calvinist Contact*

for two days a week

Applicant must have:
— good writing skills
— editing ability
— familiarity with Reformed community, especially the Christian school movement
— journalistic experience and ability to work on wordprocessor desirable but not essential

Apply to:

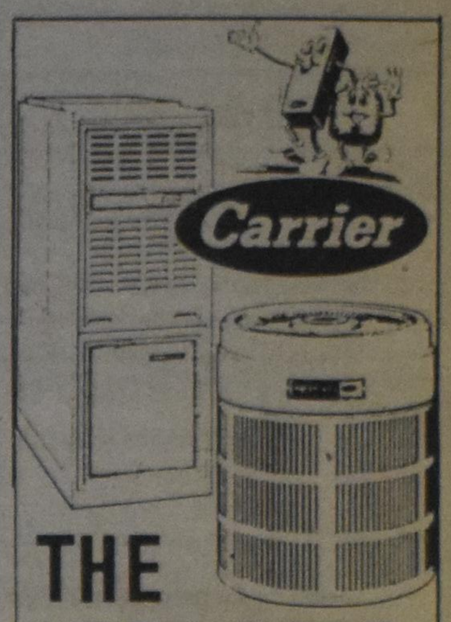
Bert Witvoet
Editor
Calvinist Contact
99 Niagara Street
St. Catharines, ON
L2R 4L3
Tel: (416) 682-8311

Help Wanted

Person wanted on **dairy farm.** Room and board provided. (416) 957-3897.

Production assistant wanted. Opportunity to be part of a Canada-wide evangelical paper at its start. Will involve typesetting, assistance in pasteups and various office functions. To apply, send resume of work experience, educational background and two references to: Christian Week, Box 725, Winnipeg, MB R3C 2K3

A subscription to Calvinist Contact makes a nice gift. Why not give one today?



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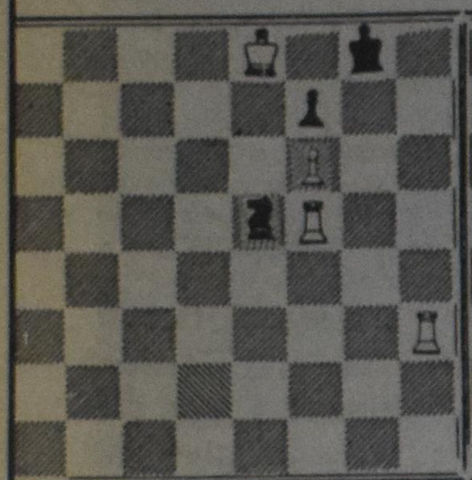
Events

Let's Play Chess

P. Layer

SECOND SERIES OF PROBLEMS IN JANUARY

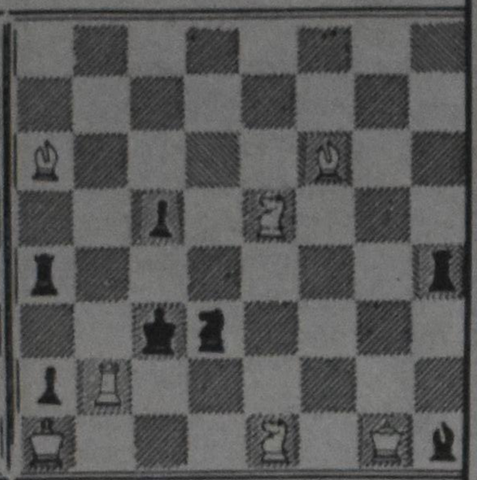
#1122
R. Rupp, Germany, 1952
3



4

3-mover 3 pts.

#1123
M. Nedeljkovisc, Yugoslavia, 1952
7



7

2-mover 2 pts.

Notes

1. Uncluttered positions are attractive as it gives opportunity for many moves. Shown above are such 35-year-old compositions. These problems will give some immediate satisfaction on testing the correct solution, since the themes will then be obvious to you.
2. Please give the correct key, threat and all variations to #1122, and the key and threat, if any to #1123.
3. The deadline for the January problems is February 25, 1987, for all solvers.

Exhibition shows advances in caring for mothers and children

TORONTO, Ont. (Canadian Scene) — *Mother and Child*, a new exhibition has opened at the Ontario Science Centre in Toronto and will run until April 30, 1987, before embarking on a coast-to-coast tour of eight Canadian locations: Fergus (Ont.), Montreal, Halifax, St. John's (Newfoundland), Ottawa, Sudbury, Vancouver and Calgary.

Organized by the Academy of Medicine and the Mother-Child Project Inc., the exhibition illustrates how, over four centuries, attitudes towards motherhood and methods of caring for mothers and children have changed.

Visitors who have never considered how babies suckled from a bottle before the invention of the rubber nipple will be startled by the variety of primitive methods used in the past, from cloth rags to tanned cow udders, to get food into the infant's mouth. Tools, toys and even tombstones reflect the concern of mothers and their families. Many of the exhibits provide for visitor participation, such as wrapping dolls in swaddling clothes used in the 17th century.

Many government and private organizations have given their support to the exhibition, including Supply and Services Canada, the Ontario Ministry of Citizenship and Culture, the Hospital for Sick Children Foundation, Heinz Canada Ltd. and Ortho Parmaceutical (Canada) Ltd.

BUILD IN FAITH ...
Overflowing With Thankfulness
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Come celebrate with us
"25 years of faith-full learning"
London Parental Christian School
London, Ontario
Please send name and address, so we can keep you informed.
Address mail to:
25th Anniversary
105 Kipling Ave., London, ON N5V 1K3

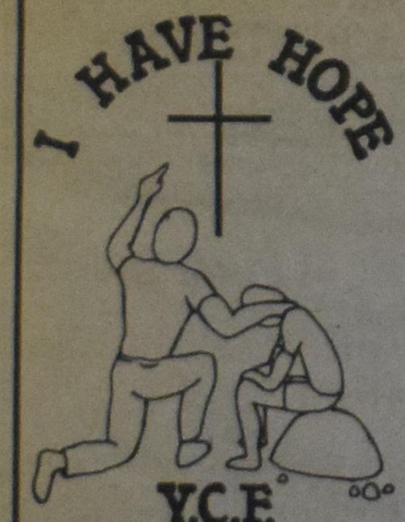
DON'T STAY PUT

You could have one of the most challenging experiences of your life. It's the 20th annual **Mexico Summer Training Session** sponsored by Reformed Bible College. **June 8 to August 10, 1987.**

STS is an academic and practical college summer program with emphasis on Christian missions. You'll get college credit while you complete history, Spanish, and field work assignments. You'll get a close look at what your role in world missions can be. Best of all, you'll be enriched spiritually by this unique experience in learning to serve God and others.

Christ commands us to "go and make disciples of all nations." Contact Mexico STS Office at address below—or call 616-458-0404, Extension 13—and ask for complete details!

Mexico Summer Training Session
REFORMED BIBLE COLLEGE
1869 Robinson Road, S.E.
Grand Rapids, Michigan 49506



A time of learning to feel and express the special hope which springs from Christ and to look to Him for guidance.

May 15 - May 18, 1987
Sir Wilfrid Laurier University
Waterloo, Ontario

This weekend promises to be an unforgettable experience of fun, fellowship and growing in Christ.
Price: $105 for members, $115 for non-members. After Feb. 15 there will be a $15 late registration charge.
Contact your league secretary for information and registration forms.

Why not give a friend a gift subscription to Calvinist Contact? See page 2 for subscription rates.

Durham Christian High School
R.R.#1, Bowmanville
invites all former students to a celebration of the Durham family,
Friday evening, **January 23, 1987**
beginning at 5 p.m.
Bring your family and enough food to feed your group. This is to be shared in a potluck supper. At 8:30, after a program of slides and reminiscing, Michael Kelly Blanchard, a Christian guitarist, will entertain. The cost of the concert is $10.00 per family.
If you and your household are coming, please let us know.
Tel. 416-623-5940

Desserts and Serenades
To delight your tastes
The Ambassadors and Women's Guild of Hamilton District Christian High School
offer you lighter samples of songs and desserts, including "The Rooster Reg,"
on Saturday, February 7, 1987, at 8 p.m.
in the High School.
Invite your friends and boost Christian High at $10.00 per ticket.
Tickets from local church representatives of the Women's Guild, HDCH office (389-3411), or from any Ambassador.

ISRAEL
'87 Tour Special
WITH
Dr. Kooistra
May 21 - June 2 '87
You are invited to join Dr. Kooistra and his wife on their special tour to the Holy Land. It promises to be a very exciting tour. A brochure with all the details is available for you.
Call or write now!
Dr. Remkes Kooistra
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Waterloo, ON N2L 5A7
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A Valentine Travel Tour Special

Calendar of Events

Jan. 5-Feb. 9	Dobson Film Series on Jan 5, 12, 19, 26, Feb. 2 & 9, each night at 8 p.m., in the Chr. Ref. Church, 1880 Lakeshore Rd. W., **Clarkson**, Ont.
Jan. 22	The Ambassadors at Landscape Ontario, Sheraton Centre, **Toronto**, Ont., at 7 p.m.
Jan. 22	Provincial Board Meeting of the Chr. Farmers Federation of Ontario at 10 a.m. in the Chr. Ref. Church of **Georgetown**, Ont. For information call 519-837-1620.
Jan. 24	Province-wide CPJ meeting to discuss proposed answers to Premier Peterson's letter, at 229 College St., **Toronto**, Ont. Starts 10 a.m., visitors welcome.
Jan. 28	Music for Strings and Keyboard, a King's College-sponsored concert featuring the premiere performance of the Concerto for Organ and Strings by Jacobus Kloppers, with organist Marnie Giesbrecht. At 8 p.m. at Robertson Wesley United Church, 10209-123 St., **Edmonton**, Alta. Also Bach's A Major keyboard concerto with pianist Joachim Segger, Mozart's Divertimento in F and Warlock's Capriol Suite. Tickets at the door.
Feb. 7	Desserts and Serenades, The Ambassadors and Women's Guild, **Hamilton** District Chr. High at 8 p.m.
Feb. 8	Oshawa and District Centre is presenting a membership recital at 3:30 p.m. at St. George's Anglican Church, Bagot and Centre Sts., **Oshawa.** Free admission. For further information contact H. Vanderkooi, President, 555 Mayfair Ave., #1803, Oshawa, L1G 6Z8; (416) 576-1652.
Feb. 12 - Mar. 19	"Women in Society," a lecture series at The King's College, **Edmonton**, Alta. Dates Feb. 12, 19, 26, March 5, 12 and 19. Watch for local announcements.
Feb. 21	The Ambassadors in concert, at Faith Chr. Ref. Church, **Burlington**, Ont., at 8 p.m.
Feb. 21	Choir and organ concert with Andre Knevel at the organ, and guest pianist Roger Admiral; 8:00 p.m. in the Centennial United Church, 858 Dundas St., **London**, Ont. Mass choir consists of: "Shining Lights," Aylmer; Ingersoll CRC Choir and Bel Canto Chr. Choral Society from London. Free-will offering.
Mar. 7-12	Five rallies to commemorate the 17th anniversary of the Canadian Christian Education Foundation, featuring Dr. Joel Nederhood as keynote speaker. **March 7: Taber, Alta.; March 9: Calgary; March 10: Red Deer; March 11: Neerlandia; March 12: Langley, B.C.**
May 15-18	Thirteenth All-Ontario Convention. Trillium is hosting it at Sir Wilfrid Laurier University in **Waterloo**, Ont. "I Have Hope" is the theme for the weekend.
Oct. 3	Sixtieth Anniversary and Reunion of "Christelijk Lyceum (HBS)" in **Apeldoorn, The Netherlands.** On this occasion the school will publish a book commemorating the airplane accident in October, 1946. Former students can write to Wim J. Van Veen, P.O. Box 1057, Station Q, Toronto, ON M4T 2P2.

Advertising deadlines

Fri. Jan. 23	Tues. Jan. 20	Wed. Jan. 14-8:30a.m.	Thurs. Jan. 15-8:30a.m.
Fri. Jan. 30	Tues. Jan. 27	Wed. Jan. 21-8:30a.m.	Thurs. Jan. 22-8:30a.m.
Fri. Feb. 6	Tues. Feb. 3	Wed. Jan. 28-8:30a.m.	Thurs. Jan. 29-8:30a.m.

Celebrating God's Faithfulness.
The Ottewell Christian Reformed Church
of Edmonton, Alberta
will, D.V., commemorate its
25th Anniversary
on February 13, 1987
with a banquet at 6:30 p.m. and celebration services on February 15, 1987, at 10:30 a.m. and 7:00 p.m. All former members and friends are invited to attend.
For ticket information please phone H. Dekker at (403) 435-4476 or F. Plesman at (403) 469-7793

Dutch

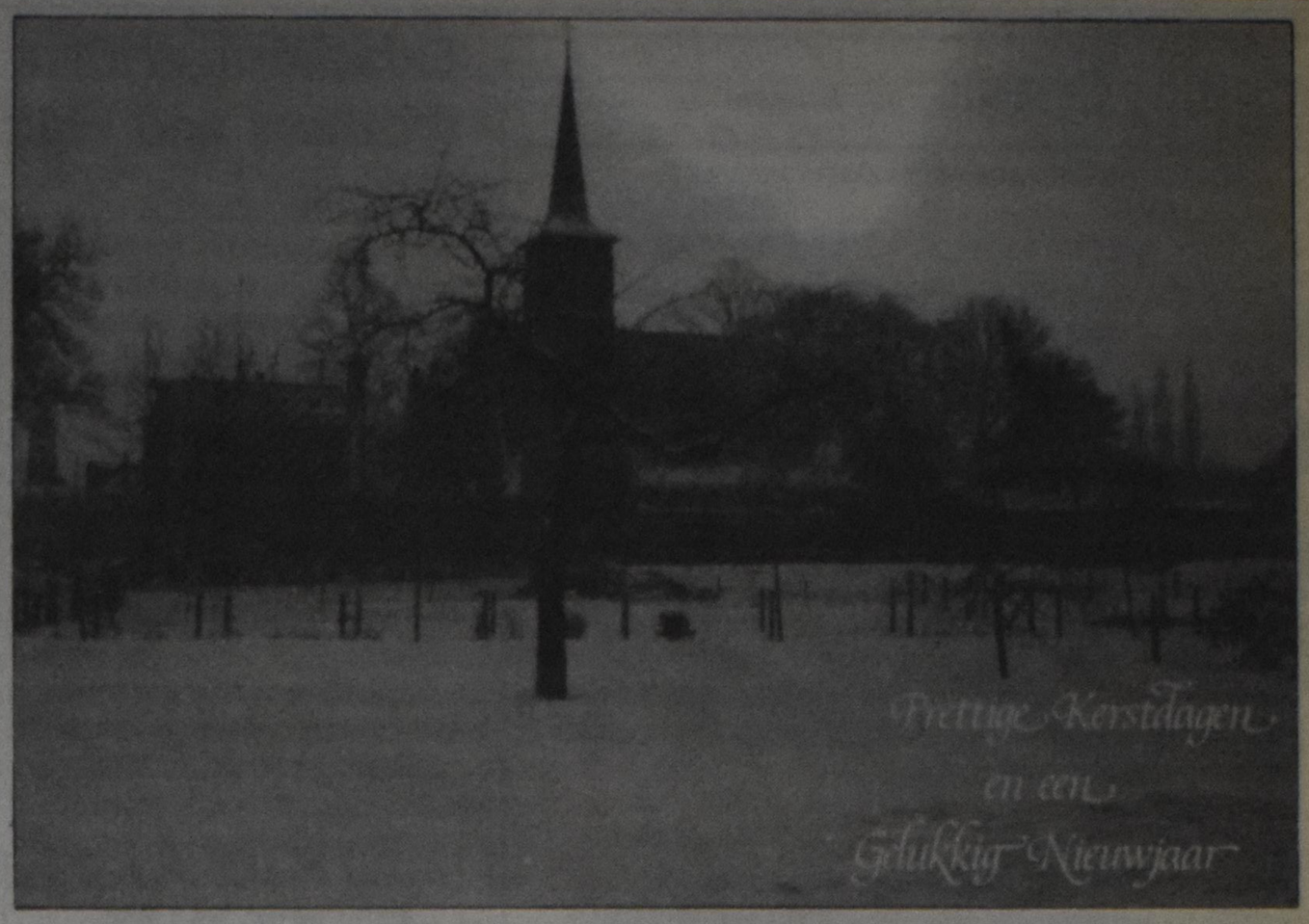
Wenskaart uit Nederland

Verleden week ontving de redaktie van ons blad een prachtige ansicht met de volgende gelukwensen:
december 1986

Met genoegen las ik destijds uw jubileum-uitgave ter gelegenheid van uw 40-jarig bestaan van *Calvinist Contact*.

Als wederdienst daarom deze wenskaart waarop "ons" N.H. kerkje uit Eerbeek. "*Na-bij of ver, wij zijn verbonden.*"
Namens de kerkvoogdij.

M.C. Pronk, voorz.,
Eerbeek, Holland



Onder de Streep

John Van Harmelen

Het kerkelijk jaar

In de nieuwe Psalter Hymnal van de Christian Reformed Church of North America blijkt uit de inhoudsopgave, dat er rekening gehouden wordt met de liederen die tot een bepaalde categorie behoren.

Er zijn vier categorieën:
1. De Kerk en haar eredienst
2. Het kerkelijk jaar
3. Algemene gezangen
4. Bijbelliederen

Vandaag vraag ik uw aandacht voor het kerkelijk jaar. In deze categorie vindt u:
1. Advent
2. Christmas
3. Epiphany
4. Lent
5. Easter
6. Ascension and Reign
7. Pentecost and Holy Spirit

En ik vraag uw aandacht voor nr. 3: Epiphany.

Voor velen onzer is dat wel een erg vreemd woord en ook de gezangen die in deze categorie geplaatst worden komen ons niet allen bekend voor. Als we teruggaan met onze gedachten naar de eerste christelijke kerk, dan merken we dat de kerk er al heel gauw aan gedacht heeft om de data van de heidense feesten te annexeren voor gebeurtenissen uit het evangelie.

De kerk dacht al heel vroeg op de eerste dag van het jaar, en dacht zo eeuwenlang, aan de naamgeving van de Here Jezus.

Oordmans merkt dan op: "De gereformeerden hebben dit in de 16e eeuw al spoedig nagelaten, en zo bleef de jaarwisseling aan zichzelf overgelaten." (Gods Poorten, blz. 17)

De kerk vierde het Epiphaniënfeest op 6 januari om te denken aan de openbaarwording van Jezus als Heiland der wereld bij zijn doop (Matth. 3) of bij zijn eerste wonder te Kana (Joh. 2). Later vierde men in het westen deze dag als Drie Koningen, waarbij de Here Jezus dan als het licht der wereld onder de heidenen werd gezien.

De zondagen die op 6 januari volgden, tot aan het begin van Lent (de lijdenstijd, de zevende zondag voor Pasen) noemde men de Epiphanias-zondagen. Zij waren gewijd aan de voortgaande ontplooiing van Jezus' epiphanie.

Epiphanie betekent "verschijning." Jezus verscheen, en zijn koninkrijk verscheen. Hij werd openbaar. Zijn koninkrijk werd ook openbaar. In Matth. 4:17 staat: Van toen af heeft Jezus begonnen te prediken en te zeggen: Bekeert u, want het koninkrijk der hemelen is nabij gekomen.

En in Markus 1:15: De tijd is vervuld en het koninkrijk Gods nabijgekomen: Bekeert u en gelooft het evangelie.

De nadruk op de epiphanie, op de komst, het echt nabijgekomen zijn van het koninkrijk Gods, ontbrak in ons kerkelijk jaar. Nu staat het in onze nieuwe Psalter Hymnal: Our Church Year — Advent, Christmas, Epiphany, etc. Met woorden en wonderen heeft de Here Jezus de nabijheid van het koninkrijk benadrukt.

How bright appears the morning star

1. How bright appears the morning star,
with mercy beaming from a-far;
the host of heaven rejoices:
O Righteous Branch, O Jesse's Rod!
the Son of man, and Son of God!
we, too, will lift our voices:
Jesus, Jesus!
Holy, holy, yet most lowly,
Oh, draw near us.
Great Immanuel, come and hear us.

2. Though circled by the hosts on high,
He deigned to cast a pitying eye
upon his helpless creature.
The whole creation's Head and Lord,
by highest seraphim adored,
assumed our very nature.
Jesus, grant us,
through your merit to inherit
your salvation.
Hear, oh, hear our supplication.

3. Rejoice, O heavens, and earth, reply:
with praise, O sinners, fill the sky,
for this his incarnation.
Incarnate God, put forth your power,
ride on, ride on, great Conqueror,
till all know your salvation.
Amen, Amen!
Hallelujah! Hallelujah!
Praise be given
Evermore by earth and heaven.

Text: William Mercer, 1859, alt.
Tune: Philip Nicolai, 1599
Psalter Hymnal CRC no. 336

Book Coupon

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"His meditations in Calvinist Contact were an expression of both his love for the scriptures and his desire to convey true spirituality."

☐ *The Strength of Their Years* by Ty Hofman
____ x $7.95 = $_____
The Dutch immigrant pioneers (in Alberta) come alive in this book.

☐ *Christian Parents* by Hans Zegerius ____ x $4.95 = $_____
A book on building a child's character. Price reduced.

☐ *By Grace Through Faith* by Remkes Kooistra
____ x $4.95 = $_____
"A tested guide for newcomers to the faith; ideal for advanced church school classes and personal enrichment."

Total $_____

Add $1.50 per book for postage & handling
____ x $1.50 = $_____

NOTE: a) U.S. customers may deduct 25% when paying in U.S. funds.
b) Discounts apply for bookstores; please contact us.

Please send book or books to:

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Address: _____

City: _____ Prov./State: _____ Code: _____

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Persoverzicht

Carl D. Tuyl

Niet alleen was Saul onder de profeten op Nieuwjaarsdag, maar iedere Jan, Piet en Klaas die een das kon knopen bracht groeten en stichtelijke overpeinzingen in verband met de jaarwisseling. Mijnheer B. Mulroney vond dat Canadezen veel reden tot dankbaarheid hadden. Dat gaat er altijd in nietwaar? Onze gouverneur-generaal, Madame Jeanne Sauve, wilde graag dat we allemaal ons best deden om konflikten te vermijden of op te lossen. En mocht u soms denken dat dat betekent dat de prachtige tuinen van haar paleis weer open zouden gaan voor het publiek: vergeet het maar. Turner koncentreerde meer op de noodzakelijkheid van een kip in iedere pot. De eerste prijs voor Nieuwjaarsboodschappen gaat naar Rijkskanselier Helmut Kohl van West-Duitsland, die tengevolge van een vergissing bij de T.V. zijn boodschap van verleden jaar herhaald zag. Tot overmaat van ramp hadden niet eens veel mensen dat in de gaten. Daar zit misschien wel een lering in voor overwerkte dominees die geen oude preken aan de goe-gemeente durven te presenteren.

★ ★ ★

Wie heeft nu eigenlijk gewonnen in de onderhandelingen met de Amerikanen over een invoertarief voor vuurhout? Het hangt er van af met wie je praat. Pat Carney, onze Minister voor Handelszaken, beschouwt het behaalde resultaat als een grote overwinning, vergelijkbaar zo ongeveer met de overwinning op de Spaanse Aramada. Terwijl iemand als Adam Zimmerman, voorzitter van de Verenigde Houtproducenten in Canada de overeenkomst ziet als hoogverraad.

Er komt natuurlijk nog wel een staartje achteraan. De regering gaat een vijftien procent belasting heffen op de uitvoer van ons vurenhout. Maar die pot, en het zal wel meer dan een snoepcentje zijn, wordt met begerige ogen beloerd door Ottawa zowel als de provincies. Die strijd gaat nu pas beginnen.

★ ★ ★

Er was nog een ander konflikt dat sterk de aandacht trok in de pers, namelijk de Canada-Rusland hockey veldslag in Tsjechoslowakije. En ook in dat gevecht kunnen we niet duidelijk een winnaar bepalen. Sportief was het nou bepaald niet. Maar hockey, hier of in Rusland, heeft weinig met sport te maken, zoals iedereen weet.

★ ★ ★

Onze Minister van Financiën loopt alweer rond met diepe rimpels in zijn voorhoofd, want het loopt weer tegen begrotingstijd. Het zal zo tegen het eind van volgende maand aan de Kamer worden voorgelegd.

★ ★ ★

Canada begint te worden wat Nederland was in de vijftiende en zestiende eeuw: een veilige haven voor vluchtelingen. De regering van Quebec moet diep in de beurs tasten, als gevolg van een abnormale toename van vluchtelingen op Montreal's luchthaven. Provinciale regeringen betalen de helft van de bijstandkosten voor vluchtelingen, de rest komt van Ottawa.

★ ★ ★

Een Duitse historicus heeft een boek gepubliceerd waarin hij bewijst dat Hitler een loopje nam met de belasting, en eigenlijk een levenslange belastingontduiker was. Was dat maar zijn enige misdaad gebleven.

★ ★ ★

Franse werkers kijken met begerige ogen naar Canada, kampioenstakers met stakingen schering en inslag. De treinen in Frankrijk staan stil, en de stoplichten in Parijs werken niet. En wie zich een goed beeld van chaos wil indenken moet in zijn geest Parijs zonder stoplichten zien. Mèt stoplichten is het al een onbegrijpelijke verwarring, laat staan zonder stoplichten.

★ ★ ★

Het afgelopen jaar bracht enorme ontwikkelingen. Vrouwen in Liechtenstein kregen kiesrecht. Hoe bestaat 't! En in Finland besloten meer dan vierduizend vrouwen geen kinderen te hebben todat de regering daar kernenergie weg doet. Ook een drastische maatregel hè?

★ ★ ★

Studenten in China begonnen het nieuwe jaar met hernieuwde eisen voor meer demokratie. Studenten zijn altijd voorlopers geweest in sociale veranderingen, maar niemand had ooit kunnen voorspellen dat dit in China gebeuren zou.

★ ★ ★

Prins Andries' gemalin heeft gewicht verloren, een feit dat in iedere krant in de Westerse wereld werd vermeld, en C.C. wil natuurlijk niet achterblijven. Ik hoop maar dat ik het natuurlijke gevolg van oliebollen en dergelijke lekkernijen spoedig kwijt kan raken.

★ ★ ★

Huize Tuyl zag de komst van het nieuwe jaar vergezeld van de komst van griep in de bezoekers, tengevolge waarvan de missus en ondergetekende een rustige jaarwisseling hadden. We hebben goede hoop voor 1987 net zoals Mijnheer B. Mulroney. Onze hoop is voor vrede in de wereld maar ook in de kerk, waar mensen het elkaar ook nog wel eens geducht lastig kunnen maken. Onze hoop is voor de leiding van de Heilge Geest, en onze hoop is voor een groeiend besef van onze taak.

★ ★ ★

Ik eindig met alle lezers die mij geschreven hebben te bedanken voor hun goede wensen. En omgekeerd veel heil en zegen voor u allen. En voor de verontruste lezer in Ontario: ik besluit mijn preken heus niet met A-persoon. Het was wat men in Amsterdam noemt "een gijntje." Begrijpt u? Ik denk 't niet.

Carl D. Tuyl is predikant van de Christian Reformed Church in Kingston, Ontario.

Na de bom

Tamara van den Berg (15) in de VPRO — gids: "Een knal, een doffe knal en alles is verpest; geen mensen meer, geen dieren, niets meer wat nog rest. En wat gaat U dan doen? vraag ik U, lieve Heer; U hebt de mens geschapen, doet U dat dan nog een keer?

Hoelang zal het niet duren; ook wéér 7 dagen?

Maar komt dan nu de vrouw eerst, of mag ik dat niet vragen?

Ach lieve Heer: het is best dat U dan weer mensen schept; ik maak geen bezwaren als u er plezier in hebt.

Maar neemt U deze raad nu aan; maak deze keer de mensheid dom.

Hopelijk bedenken ze dan niet wéér iets als de neutronenbom."

Ingezonden door een lezeres.

Rotterdam

Te Rotterdam ben ik geboren
onder de adem van de Maas,
en ik liep, met mijne eigen stilte,
te midden van het straatgeraas.
Van zwaar bespannen sleeperswagens
ben ik ter passagier geweest.
Door heel de stad heb ik gezworven,
maar aan de kaden toch het meest.
Daar lag de stoet uit alle streken,
de klipper en de keulenaar,
het driemastschip, zijn tuig ten hemel,
en de ertsboot, vol en breed en zwaar,
de Lloyd-vloot met provincienamen,
alle elf, als ik me niet vergis,
de Caland en de Lady Tyler,
de Scholten, die gebleven is.
Daar lagen zij, voor alle verten
gereed, elk in zijn eigen pracht.
't Is, of ik nog hun stem hoor loeien
ten afscheid in den winternacht.

Maar dit ook is, wat uit die jaren
het weerzien mij te binnen brengt,
dat alle geuren uit de wereld
daar met elkaar waren gemengd.
Naar koffie rook het bij de Draaisteeg,
aan 't Oude Hoofd naar teer en touw,
naar copra langs de Spoorweghaven,
naar reuzel bij het Poortgebouw,
naar huiden op den Tarwenakker
en aan den Haringvliet naar kaas.
Dan was de lucht van gist of olie
en dan van jute weer de baas,
dan waren het de specerijen
uit Bombay of Batavia.
Naar schapen rook het in de Boompjes,
naar uien op de Spaansche Ka.
Aan 't Nieuwe Werk geurden citroenen
en bij het Entrepot tabak.
Kortom, er valt geen reuk te ruiken,
die aan dit havenbeeld ontbrak.

Maar later, toen ik op mijn tochten,
in aller Heeren landen kwam,
kon het mij dikwijls overvallen:
hier ruikt het als in Rotterdam!
En daarmee kwam dan in zijn volheid
dat eene beeld mij voor den geest,
waartegen zich ons leven teekent:
de stad, waar men is kind geweest.
Het is, of vanuit deze haven
iets over heel de wereld drijft,
waardoor ge, waar u 't lot mag voeren,
toch altijd in haar omtrek blijft.
Het is, of met haar lucht en water
en wind, zij ons heeft opgevoed
in ruimte en vergezicht, de kusten
van onze toekomst tegemoet.
Vaart ge naar Sydney of naar Kaapstad,
naar Kobe of naar Baltimore,
vaart ge onder alle hemelsbreedten,
vaart ge alle wereldzeeën door,
nooit voelt ge u geheel verlaten,
als hier uw mensch-zijn aanvang nam,
door wat van kindsbeen af uw eigen
en lief was, *Dat* is Rotterdam.

(Gezegd in het Zalmhuis aan het Kralingsche Veer, 1937)

Books

Singing it out

The time I must sing, Songs of praise and worship. Singspiration, A division of Zondervan Music Publications, Grand Rapids, MI. Distributed by H & G Distribution, Grimsby, Ont. 150 pp. Reviewed by Ellen Zwart.

Singing for joy can be a beautiful, communal expression of love for the Lord. Out of such experiences arose the idea for a book which compiled all the favourite songs of Christian young people throughout the Christian Reformed denomination in Ontario.

There are 50 songs in the spiral-bound volume. Included is the theme of the Young Calvinist Federation as well as the prayer of St. Francis of Assisi. The songs are mainly traditional favourites and include many that are well-known and sung by children as well as adults, such as "The Butterfly."

The book might have included more contemporary songs in order to appeal to a wider range of young people. However, it is an admirable beginning at providing young people with their own songbook.

The pieces are all easily-played on the piano. Chords are given for guitar accompaniment. The book has been designed to eliminate page-flipping.

"If it doesn't fit on an open page, it was not included," said Canadian distributor, George Rowaan.

The league boards, which represent different geographically-located young peoples' groups, decided to collect the various songs sung at rallies, conventions and group meetings. Zondervan Bible Publishers obtained copy rights to the songs and published the spiral-bound volume.

Not only young peoples' groups but teachers in the classroom, and families at home can enjoy this book. It can be obtained by writing to H & G Distribution, Box 265, Grimsby, ON L3M 4G5.

"Is 'Early Bird' een vroege vogel?"

"Nee, 't zijn de nieuwe lage zomer tarieven van de KLM."

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Wederom dit jaar geeft de KLM u de gelegenheid, zeer vroeg in 't jaar uw plaatsen naar Nederland vast te leggen en nog geld te besparen op de koop toe! Want wij weten dat u graag weet waar u aan toe bent.

Zolang u maar vóór eind februari uw zitplaatsen reserveert (tegen een aanbetaling van $100.00 per boeking) *garandeert* de KLM u dat de onderstaande lage 'Early Bird' tarieven op uw reis van toepassing zullen zijn:

*Mochten ze omhoog gaan, dan betaalt u toch geen cent meer!
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En met de bijna dagelijkse KLM zomervluchten naar Nederland hebt u alle ruimte om precies die dagen voor uw uit en thuisreis te kiezen die u het beste uitkomen.

Reisbureaux zijn alle op de hoogte van de voorwaarden waartegen u de 'Early Bird' tarieven kunt boeken, en zichzelf kunt verzekeren van uw plaatsen naar Nederland. Maak er nu gelijk werk van en weet waar u aan toe bent.

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